

# THE PROSE LAMENTATIONS OF PRE-EXILE ISRAEL

Edward George Newing

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The Prose Lamentations of Pre-exilic Israel

a

dissertation

in part fulfilment of the requirements for the degree  
of Doctor of Philosophy from the University of St.

Andrews, St. Andrews, Scotland.

by

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PAUL EDWARD NEWING

4.7.1955 - 19.11.1977

### DECLARATION

I hereby declare that the following thesis is based on the results of research carried out by myself, that it is my own composition and that it has not previously been presented for a Higher Degree. The research was carried out at the University of St. Andrews under the supervision of Professor William McKane.

.....

CERTIFICATE

I certify that Edward G. Newing has fulfilled the conditions of the resolution of the University Court, 1967, No. 1, and that he is qualified to submit this thesis in application for the degree of Doctor of Philosophy.

.....

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St. Mary's College,  
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# TABLE OF CONTENTS

		Page	Words
Chapter 1.	History of religions and ancient near eastern background to prayer lamentations	1	7100
Chapter 2.	A critical evaluation of the Psalm Lamentations and the scholarly debate which they have engendered in this century. Arising out of this investigation criteria are suggested for the identification of prose lamentations	25	11400
Chapter 3.	A list of all the prose prayers in the historical and prophetic books excluding Ezra-Nehemiah, I and 2 Chronicles, Haggai, Zechariah, Malachi and Jonah. Those submitted to investigation as lamentations are indicated and the mode of operation based on the Mosaic prayers stated.	66	1500
Chapter 4.	The background to Moses' Mt. Sinai dialogues with Yahweh and an investigation of the prayers they contain: A. Ex. 3.11, 13; 4.1, 10,13; 5.22-23 B. Ex. 32.11-13, 31-32; 33.12-13, 15-16, 18; 34.9.	74	
Excursus A.	The Particle $\aleph_1$ in the Old Testament.	113	9900
Chapter 5.	The literary context to and exegesis of Moses' Wilderness Wandering lamentations: Ex. 17.4; Num. 11.11-15, 21-22; 12.13; 14.13-19; 16.15. Results arising from the Mosaic Prayers - three (sub) types of prayer identified: Laments, Petitions and Lament-Petitions.	119 150	8000
Chapter 6.	Type I lamentation-prayers: Laments arranged in order of increasing complexity.	156	10250
Chapter 7.	Type III lamentation-prayers: Lament-Petitions Confessions and Oracle Petitions	201	
Excursus B.	The Oracle Request Formulas	227	6800
Chapter 8.	Type II lamentation prayers: Petitions and Wishes	234	8900
Chapter 9.	The collation of the results of the exegesis of the prayer lamentations in comparison with the secular Laments and Lament-Petitions. The rhetorical characteristics of these prayers.	276	6550
Chapter 10	A discussion of the vassal treaty model for the Israelite covenant with Yahweh as a possible explanation for the RIB language of the Laments	323	5700
Appendix A	A table of Lamentation Song Structures		
Appendix B	Two tables showing all occurrences of $\sqrt{\aleph_1}$ in the Old Testament.	Total .	75,900 excluding Hebrew text & Tables

## SYMBOLS AND ABBREVIATIONS

### I. Books of the Hebrew Bible

Gen Ex Lev Nu(m) Deut Jos Ju(d) I Sam 2 Sam 1 Kgs  
2 Kgs Isa Jer Ezek Hos Joel Am Ob Jon Mic Nah Hab  
Zeph Hag Zech Mal  
Ps(s) Job Prov Ruth Songs Eccl Lam Est Dan Ezr Neh  
1 Chr 2 Chr.

### II. Sigla used for Grammatical & Formal Analyses

x times  
± optional  
§ or ¶ paragraph  
< > relationship/linguistic unit  
[ ] emended text  
( ) words added for sense,  
|| parallel  
X *chiasmus*  
√ root  
A Address  
Adv Adverb  
C Consequence  
Cj Conjunction  
Cl Clause  
Co Co ordination  
Con Confession  
cond.stat. conditional statement  
D Deuteronomic  
Dtr Deuteronomist  
E Elohist  
Hif Hiphil  
Hitp Hithpalel  
IA Infinite Absolute  
IO Indirect Object  
Int Interrogative  
J Jahwist  
L Lament/Complaint  
LQ Lamenting Question  
LP Lamenting Petition  
LR Lamenting Reason  
Mg Marginal  
N Noun  
Nd definite noun  
Ni indefinite noun  
Np proper noun  
Ns suffixed noun  
Nif Niphal

Nom	Nominalized construction
O	Object
P	Predicate/Petition
P	Priestly writer
Ph	phrase
Pi	piel
pl	plural
Pp	preposition
Pr	pronoun
Pt	Participle
R	Reason
S	Subject
suf	suffix
s	singular/series
V	Verb
Vcoh	Cohortative
Vimv	Imperative
Vinf	Infinitive
Vjus	Jussive
Vp/Vimf	prefixed/imperfect verb
Vs/Vpf	suffixed/perfect verb
Wp	waw-consecutive with Vp (sequential past)
Ws	waw-consecutive with Vs (sequential future)
W	Wish

### III. Abbreviations used in Bibliography & References

AB	Anchor Bible, Garden City, N.Y.: 1964ff.
AET	<i>Ancient Egyptian Texts</i> (vols 1 & 2) ed. by M. Lichtheim, Berkeley: 1975/6.
Amh	<i>Amharic</i>
An.Bib.	<i>Analecta Biblica</i> , Rome: 1952ff.
ANET <sup>2</sup>	<i>Ancient Near Eastern Texts relating to the Old Testament</i> <sup>2</sup> ed. by J. Pritchard. Princeton: 1955.
An Or	<i>Analecta Orientalia</i> Rome: 1931ff.
ANVAO	<i>Avhandlinger i norske videnskaps - akademi i Oslo</i> , Oslo: 1925ff.
AO	<i>Der alte Orient</i> (1-43), Leipzig: 1899-1945.
ARM	<i>Archives royales de Mari</i> , Musée de Louvre: textes cuneiformes, xxiiff, 1941ff.
ATA	Alttestamentliche Abhandlungen, München: 1908-1940.
ATD	Das Alte Testament Deutsch, Göttingen: 1949ff.
ATHANT	Abhandlungen zur Theologie des Alten und Neuen Testaments, Zürich u.a. 1944ff.
AV	Authorized Version
RV	Revised Version
BA	<i>Biblical Archaeologist</i> , New Haven, Conn: 1938ff.
BBB	Bonner Biblische Beiträge, Bonn: 1950ff.
BDB	<i>Hebrew &amp; English Lexicon of the Old Testament</i> , eds. F. Brown, S.R. Driver, C.A. Briggs; Oxford: 1907.
Biblica	<i>Biblica: Commentarii periodici ad rem biblicam scientificæ investigandam</i> , Rome: 1920ff.
BH <sup>3</sup>	<i>Biblia Hebraica</i> <sup>3</sup> , ed. R. Kittel, Stuttgart: 1951.
BHS	<i>Biblia Hebraica Stuttgartensia</i> , Stuttgart: 1968ff.



- BJRL *Bulletin John Rylands Library*, Manchester: 1903ff.
- BK *Biblischer Kommentar*, ed. by M. Noth and H.W. Wolff. Neukirchen: 1955ff.
- BZAW *Beihefte zur ZAW*, Berlin: 1896ff.
- CAH<sup>3</sup> *Cambridge Ancient History*<sup>3</sup>, Cambridge: 1970ff.
- CB *Century Bible*, Edinburgh: 1901-1913.
- CBQ *Catholic Biblical Quarterly*, Washington: 1939ff.
- CBC *Cambridge Bible Commentary on the New English Bible*, Cambridge: 1963ff.
- CBSC *Cambridge Bible for Schools and Colleges*.
- DCR *Dictionary of Comparative Religion* ed. by S.G.F. Brandon, London: 1970.
- EB *Encyclopaedia Britannica*
- ERE *Encyclopaedia of Religion and Ethics* ed. by J. Hastings. Edinburgh: 1908-1926.
- Ethnos *Ethnos*, Stockholm: 1936ff.
- FFC *Folklore Fellows Communications*, Helsinki: 1910ff.
- Folklore *Folklore: A quarterly review of myth, tradition, institution and custom*. London: 1890ff.
- FRLANT *Forschungen zur Religion und Literatur des Alten und Neuen Testaments*, Göttingen: 71: 1959ff.
- G - K *Gesenius' Hebrew Grammar* (ET) ed. by K. Kautsch, Oxford: 1910.
- HAT *Handbuch zum Alten Testament*, Tübingen: 1934ff.
- HDB *Hastings' Dictionary of the Bible* (5 vols), Edinburgh: 1898-1904.
- HKAT *Handkommentar zum Alten Testament*, Göttingen: 1892ff.
- HSCP *Harvard Studies in Classical Philology*, Cambridge, Mass: 1890ff.
- HUCA *Hebrew Union College Annual*, Cincinnati, Ohio: 1924ff.
- IB *Interpreter's Bible* vols 1-5, New York: 1952-57.
- ICC *International Critical Commentary*, Edinburgh, 1899ff.
- IDB *Interpreter's Dictionary of the Bible* vols. 1-4, New York: 1962.
- IEJ *Israel Exploration Journal*, Jerusalem: 1950/51ff.
- Interpretation *Interpretation: A Journal of Bible & Theology*, Richmond, Virginia: 1947ff.
- IOVCB *Interpreter's One Volume Commentary of the Bible*, ed. by C.M. Layman London: 1972.
- JAOS *Journal of the American Oriental Society*, Baltimore: 1843ff.
- JBL *Journal of Biblical Literature*, Missoula, Mon.: 1889ff.
- JBL Monograph-Journal of Biblical Literature Monograph Series, Philadelphia.
- K-B<sup>2/3</sup> L.Köhler and W.Baumgartner, *Lexicon in Veteris Testamenti libros*<sup>2/3</sup>, Leiden, 1958 and 1967ff..
- KEH *Kurzgefaßtes exegetisches Handbuch zum Alten Testament*, Leipzig: 1838-62.
- KHAT *Kurzer Hand-Commentar zum Alten Testament*, Tübingen: 1897-1904.
- Kinḥi David Kihmi as quoted in *מקראות גדולות (Miqra'oth Gedoloth)*
- KS O.Eissfeldt, *Kleine Schriften*
- Lat *Old Latin Versions*.
- LXX *Septuaginta*, ed. by A.Rahlfs, Stuttgart, n.d..
- M or MT *Massoretic Text (pointed)*
- Mandelkern *Mandelkern, S., Veteris testamenti concordantiae Hebraicae atque Chaldaicae* (2 vols), Jerusalem: 1955.
- MIS *Marburger Theologische Studien*, Marburg: 1931/1963ff..
- MVAG *Mitteilungen der vorderasiatischen Gesellschaft*, Leipzig: 1896-1944.

- NCB New Century Bible , London: 1971ff.  
 NBD *New Bible Dictionary*, London: 1962.  
 NEB *New English Bible*.  
 OIL Old Testament Library, London: 1960ff.  
 OTMS *Old Testament and Modern Study*, ed. by H.H. Rowley, Oxford: 1951.  
 OTS Oudtestamentische Studien, Leiden: 1942ff.  
 PCB<sup>2</sup> *Peake's Commentary on the Bible*<sup>2</sup>, Edinburgh: 1962.  
 POS Pretoria Oriental Series, Leiden: 1954ff.  
 RA *Revue d'assyriologie et d'archaéologie orientale*, Paris: 41ff, 1947ff.  
 Rashi Solomon ben Isaac (1040-1105), *Commentary on the Pentateuch* (ed. Berliner), Jerusalem: 1962 and elsewhere in *מקראות גדולות* (Miqra'oth Gedoloth).  
 RGG<sup>3</sup> *Die Religion in Geschichte und Gegenwart*<sup>3</sup> (vols 1-6), Tübingen: 1956-62.  
 RLA *Reallexikon der Assyriologie* ed. by E.Ebeling/B.Meissner. Berlin: 1928ff.  
 RLARG *Reallexicon der Ägyptischen Religionsgeschichte* ed. by H. Bonnet. Berlin: 1952.  
 RM Religionen der Menschheit, Stuttgart: 8.1960, 1.1961ff.  
 RSV *Revised Standard Version*.  
 SAHG *Sumerische und Akkadische Hymne und Gebete*, ed. by von Soden and Falkenstein.  
 Sam Samaritan  
 SBOT Sacred Books of the Old Testament: London/Leipzig: 1893.  
 SNVAO *Skrifter utgitt av det norske videnskaps-akademi i Oslo*. Oslo.  
 St.Th. *Studia Theologica*, Scandanavian Journal of Theology, Lund: 1948ff.  
 Syr. Syriac (Peshitta).  
 Targ Targum (Aramaic).  
 TB Tyndale Bulletin, London: 1956ff.  
 TBC Torch Bible Commentary, London: 1948ff.  
 TDNT *Theological Dictionary of the New Testament* (ET), Grand Rapids: I. 1964ff.  
 TDOT *Theological Dictionary of the Old Testament* (ET), Grand Rapids: 1974ff.  
 TEH *Theologische Existenz Heute*, München, NS 1946ff.  
 TEV *Today's English Version*.  
 THAT *Theologisches Handwörterbuch zum Alten Testament* (2 vols) ed. by E. Jenni and C. Westermann. München: 1971-74.  
 ThB (AT) *Theologische Bücherzettel* (Alten Testament), München: 1953ff.  
 ThSLG *Theologische Studien der Leogesellschaft*, Vienna: 1902ff.  
 ThLZ *Theologische Literaturzeitung*, Leipzig: 1876-1944, 1947ff.  
 TOTC Tyndale Old Testament Commentaries, London.  
 U-F *Ugarit - Forschungen*, Neukirchen: Butzon & Bercker Kevlaer, 1969ff.  
 VT *Vetus Testamentum*, Leiden: 1950.  
 VT Suppl. *Vetus Testamentum Supplements*, Leiden: 1953ff.  
 Vul Vulgate  
 WC Westminster Commentaries, London: 1903ff.

WMANT    Wissenschaftliche Monographien zum Alten und Neuen Testament  
           Neukirchen: 1960ff.

WThJ    *Westminster Theological Journal*, Philadelphia: 1938ff.

ZAW    *Zeitschrift for alttestamentliche Wissenschaft*, Berlin:  
           1881ff.

ZThK    *Zeitschrift für Theologie und Kirche*, Tübingen: 47, 1950ff.

JTS    *Journal of Theological Studies*, Oxford: NS. 1950ff.

## ABSTRACT

After an examination of prayer generally from the history of religions point of view and of lamentation in particular in the ancient Near East, the criteria for the identification of prose lamentations in the Old Testament are determined from recent form-critical work on the cultic Lamentations. The Mosaic prayers are taken as models of speech to Yahweh in ancient Israel. From them three Types of lamentation are identified: Laments, Petitions and Lament-Petitions. The remaining pre-exilic prayers are subject to critical evaluation based on these three main divisions and three minor divisions: personal/individual, national/communal and intercessory lamentations. Wishes, confessions and oracle enquiries are considered lamentations where they conform to the necessary criteria. The main results of the exegesis of the selected 72 lamentations are:

- (a) The word "lamentation" when applied to prose prayers covers a wide range of Types and sub-Types of speech to God and in itself cannot be understood as literary *genre*;
- (b) The Types are mostly modelled on the structural forms of secular speeches made in crisis situations by inferiors to superiors;
- (c) While moods are shared by all three Types of lamentation, Laments and Petitions are frequently distinguished by different contexts and motifs;
- (d) The majority of Laments and Lament-Petitions exhibit distinctive stylistic or rhetorical characteristics which are shared by a few Petitions only;
- (e) The charges levelled against Yahweh in a number of prayers indicate the existence of a formal relationship in which Yahweh is expected to fulfil certain specific obligations.

# THE PROSE LAMENTATIONS OF PRE-EXILIC ISRAEL

## CHAPTER 1

The aim of the dissertation is to identify the prose prayers of the Old Testament which may be called lamentations and to examine critically those which come from the pre-exilic period of ancient Israel's existence. In particular the study will centre on complaints made to Yahweh. This examination will be set in the cultural context not only of ancient Israel before the Exile but also of the Ancient Near East.

### I

This investigation is essentially a study of a particular kind of prayer used by a people who claimed for themselves a special relationship with their God, Yahweh. In general prayer may be defined as *human speech addressed to a sacred power conceived as possessing will and believed to have freedom and power to act within the area of life relating to the subject matter of the prayer.*<sup>1)</sup> Within the context of the Old Testament this definition may be sharpened to - *human speech addressed to Yahweh, the sole Creator of heaven and earth and the Redeemer and Shepherd of Israel, his chosen people.*<sup>2)</sup> Prayer may take the form of praise,<sup>3)</sup> petition,<sup>4)</sup> intercession,<sup>5)</sup> thanksgiving,<sup>6)</sup> lamentation,<sup>7)</sup> complaint<sup>8)</sup> confession of sin,<sup>9)</sup> blessing,<sup>10)</sup> cursing,<sup>11)</sup> and oath.<sup>12)</sup> R.R. Marrett's definition, "that mode of addressing a divine or sacred power in which predominate the mood and intention of reverent entreaty"<sup>13)</sup> with its limiting concept of "reverent entreaty" is too narrow to use for Old Testament prayer in particular since not all prayers can be designated as reverent, indeed some of the words spoken to Yahweh in the Old Testament are highly irreverent - at least from our point of view. The challenges



to the propriety of Yahweh's activity are frequently expressed in violent terms. Christians, conditioned by centuries of a tradition extolling the piety of uncomplaining submission, have generally failed to grasp the meaning of this violent language . either glossing over it or explaining it away. Examples of Old Testament prayers which would be regarded by Christians as highly inappropriate, to say the least, are Ex. 5:22-23 ("Why, O Lord, have you done evil to this people? And why did you ever send me? Since I first went to Pharaoh to speak in your name he has done evil to your people, and you have done nothing at all to rescue them"); Job 9: 25-31; Ps 89: 39-44; Jer. 15:18 ("Why thus is my pain unending, my wound incurable? You are to me like a brook that cannot be trusted, whose waters fail"); 20.7. Marrett's definition to prayer, therefore, which sees in it an expression of reverence, cannot be followed. Similarly when F. Heiler at the end of his famous book on prayer defines it as "a living communion of the religious man with God, conceived as personal and present in experience, a communion which reflects the forms of the social relations of humanity,"<sup>14</sup>) he is idealizing a relationship which often bears traits other than "communion". The above examples of accusations made to God bear witness to a relationship of conflict and despair to which "communion" hardly does justice. It would appear to be better to let the words "human speech addressed to God" remain, without consideration of the feeling or attitudes of the participants, as the essential substance of prayer.

In considering prayer, however, the dimension of religious experience must not be forgotten. Although it is true that the language of prayer is *human* speech taken from the world of social intercourse, particularly that in which inferiors address superiors using verbal conventions and protocol and thus where God is understood to be King over the whole earth

he is addressed as one would address a king, or where he is seen as a Father he is approached as one would a human father, yet this should not blind us to the important truth brought out by Rudolph Otto in his work on the Holy (*das Heilige*) in religion.<sup>15)</sup> According to Otto, and one's own experience bears him out, when a person comes into confrontation with the *numen praesens*, as an objective being outside himself, he experiences a mystery which both attracts and repels, overwhelming him with fear and fascination.<sup>16)</sup> He coined a phrase which has become the classical definition of the Sacred or the Holy with which man is confronted in the world and which creates the conditions for his religious experience - *mysterium tremendum et fascinans*.<sup>17)</sup> In our attempts to understand both the *numen* and our experiences of the *mysterium* we draw analogies which are only models and symbols of the reality. The language used can never adequately convey the meaning of either the experience or the object experienced. The same must be said in part of our address to God. While it is analogous to speech in human social situations, prayer-language is deepened and heightened by the experience man has of God. While it remains actual personal conversation (and in this it differs from symbolic speech *about* God) and its meaning relates to the same realities as conversation on the human level, it attempts to take on and convey a dimension of feeling and experience unknown outside the realm of the Sacred. The word 'attempts' is used because as in all human language addressed about God and to God one ultimately hears but a whisper of the truth of the reality one may be eloquently yet so feebly expressing. Prayer talk, therefore, is heightened by the nature of the object to which it is directed and while it may be unnecessary to try to define the nature of this heightening in terms of feeling-states or attitudes it is necessary to recognize its existence.

The recognition, then, of the reality of the Sacred as defined by Otto is accepted in this work as essential, for without it prayer is invalid and meaningless. To be sure, prayer and prayers may be objectively studied from sociological, psychological, religio-phenomenological and literary points of view. One may even discuss from a philosophical point of view the meaning of prayer for those who pray.<sup>18)</sup> But to understand the actual prayers of people and the essence of the theology of prayer there must be some appreciation of the *experience* of the Holy or the Sacred which invests prayer with its *raison d'être*. For the purely secular investigation prayer must ultimately be so many words. It may be, of course, that the petitioner is completely deluded, but this does not affect the reality of the prayer for himself. For someone who has not had a somewhat similar experience it must be nearly impossible for him adequately to describe the phenomenon.

It is necessary to distinguish between the questions: "Is prayer, i.e. talking to or with God, a meaningful exercise *per se*?" and "what do actual prayers mean, both in themselves and to those who pray them in the cultural *milieu* in which they are offered?" An affirmative answer to the first question is assumed in this study by assuming the existence of God. If God is Personal Will and Sacred Power then to talk to him is a logical and rational outcome of an experience of his presence. The second question is the one of actual concern for us here. It assumes the reality of an experience of God's presence and power *for the petitioners*. While an answer may be given to it by one who has not had a corresponding experience, such an investigator must be regarded as being at a distinct disadvantage in comparison to a researcher who has himself entered into a relationship with the *numen tremendum*.<sup>19)</sup>



Prayer is a universal religious phenomenon<sup>20)</sup> which is related in an intimate and fundamental way to magical spells.

This parallel between the relationship of prayer and religion on the one hand, and spell and magic on the other has often been noted.<sup>21)</sup> Under the influence of James Frazer's theory that magic was the stage before religion in man's cultural evolution,<sup>22)</sup> it was quite common during the first quarter of this century for scholars to propose the priority of spell to prayer.<sup>23)</sup> S. Freud introduced the notion of wishful thinking into the debate<sup>24)</sup> and many subsequent attempts have been made to show the relationship between wish and spell, wish and prayer, and spell and prayer.<sup>25)</sup> But it is doubtful whether any form of psychological theory should be used to determine such relationships. And certainly it is fallacious to argue on the basis of an *a priori* judgment on the temporal priority of magic over religion that spells preceded prayer in the evolution of man's understanding of the sacred world. As far as can be judged from the evidence available, magic and religion have characterized man *qua* man from the very beginning of his existence as *homo sapiens* and by the same token so have spell and prayer.

Both spell and prayer, however, are remarkably similar both in form and intended effect. Both attempt by verbal means to communicate with the sacred world. They have in common the primal belief in the sacred power inherent in the "Word". But each demonstrates the basic difference that exists between the magical and religious conceptions of the world. A *spell is the utilization of magical or occult power by "a vocal expression of the operator's will."*<sup>26)</sup> It manipulates by verbal means occult power either for good or evil according to the desire of the one who casts the spell. But the power of the spell resides in the Word. Its *raison d'être*

is a belief in the compulsive effect of the word formula, whether or not reinforced by sympathetic imitative action and the use of magical substances, and an assumption that occult power can be coerced and manipulated.<sup>27)</sup> The one who prays, on the other hand, ideally recognizes that the one whom he addresses cannot be coerced and compelled to do his will. Prayer involves recognition that the Holy possesses *personal* Will and Power and is, therefore, capable of refusing the petition. Prayer on this basis may take the form of a *dialogue*<sup>28)</sup> either as response to a divine Word or as evoking it and so it is recognized in the Old Testament.

This dialogue-nature of prayer is particularly seen in situations in which God appears to have forsaken his faithful and the complaint arises that God does not answer. The fact that the faithful expects an answer means that the normal means of communication (prayer and oracle) has broken down.

## II

This brings us to the type of prayer which is generally known as the *Lamentation directed to God*. The limiting phrase "directed to God" is used because not all lamentations are prayers. This can be seen quite clearly from the Old Testament itself. There there are to be found laments for the dead<sup>29)</sup> (e.g. II Sam. 1:19-27) and laments over troubles of various kinds which are either quite generally expressed (e.g. II Kings 3. 10)<sup>30)</sup> or directed to other people (e.g. II Kings 4.1, 28, 40).<sup>31)</sup> Laments of particular interest are those placed in the mouth of Yahweh himself when he complains of Israel's rebellion (e.g. Hosea 6.4-6: Micah 6.3-5 (?);

Jeremiah 8:18-23 (?)), condemns the injustice of other gods (Psalms 58 and 82) or laments the downfall of nations (Isaiah 14:4-21).

While a more precise definition of lamentation in the Old Testament will arise out of the discussion below of Gunkel's Psalm type categories, the following general definition has been adopted: *A lamentation is an articulated response made to God resulting from an emotionally tense situation caused by the threat, fear and/or fact of death, pain, defeat, sickness or any potentially destructive event.* It is a verbal expression of suffering involving emotional release of the deepest kind. Often it is accompanied by cries, sighs, moans, grunts and wails;<sup>32)</sup> by tears, tearing of clothes, pulling out of the hair and scratching or even cutting the flesh with knives;<sup>33)</sup> by plastering oneself with mud, putting ashes on the head or wearing special garments such as sackcloth;<sup>34)</sup> by rhythmical rocking and swaying of the body, beating the breast, rolling on the ground, banging of the head against a wall, or by simply lying or sitting quietly in attitudes expressing complete helplessness;<sup>35)</sup> and by slow drumming and/or plaintive music.<sup>36)</sup> This last often accompanies the lament as it is sung. In many parts of the world still, in the case of the death of an important public figure, professional lamenters orally compose and sing lamentations in honour of the deceased.<sup>37)</sup> In doing this they use literary conventions and forms of great antiquity and it has been suggested that many of the Psalms were composed in this way using in particular the convention of verbal pairs as an aid.<sup>38)</sup>

The emotional stresses arising out of life's tragic situations have produced some of man's greatest artistic creations of which the lamentation is but one example.<sup>39)</sup> Moreover since pain and suffering are basic to

man's existence there can be little doubt that the lament is to be reckoned as one of man's oldest literary products. ("Literary" here is taken to mean not only *written* but also *oral* compositions.) When the Psalmists of ancient Israel and Babylonia cried "Why?" they were echoing the basic question of man's being in the world from the very beginning of his ability to articulate his self-awareness in relationship to his environment. Fortunately the development of writing in the ancient Near East meant that many of the ancient lamentations were not lost in the destruction of the cultures that gave them birth. Any study of the lamentations of ancient Israel must begin with a look at those which occur elsewhere in the ancient Near East and in particular at those from Mesopotamia.

### III

The prayer-lamentations of the ancient Near East constitute a significant part of the epigraphical discoveries by archaeologists over the past century. A great deal of scholarly endeavour has gone into their collation, editing and translation; and when set in their respective cultural and religious contexts they provide an important element in that background which is essential to the understanding of the Old Testament prayers. The following survey of ancient Near Eastern lamentation prayers covers three areas: Egyptian, Hittite and Mesopotamian (particularly Akkadian) prayers.

One of the most striking aspects of this ancient lamentation material is the contrast between its abundance among the cuneiform tablets originating from Mesopotamia and its paucity among the hieroglyphic

inscriptions discovered in Egypt. From the Old Kingdom very few prayers of any description have been preserved.<sup>40)</sup> The exception to this is the rather stereotyped funerary or mortuary texts which begin in the Old Kingdom and continue down until the Christian era. But these prayers for the dead cannot be regarded as lamentations in the sense defined above. In fact during the Empire they became the exact opposite -- negative confessions or protestations of innocence in the so-called "Book of the Dead".<sup>41)</sup> The petitions, e.g., "(So) rescue me, you: protect me, you," & "...mayest thou rescue me from the messengers who give forth uncleanness and create *destruction*, who have no covering on their faces..",<sup>42)</sup> which in the context of a Babylonian, Hittite or Israelite complaint to God would be without doubt a lamentation, have an air of demand about them bordering on the arrogant.<sup>43)</sup> The Gods having built up his case of innocence have no option but to admit the petitioner into the Land of the Dead. It is also relevant to note that such prayers were accompaniments to spell-making ritual and in fact were regarded as spells in themselves.<sup>44)</sup>

While hymns and petitions become more plentiful from the Middle Kingdom on, and particularly in the New Kingdom, when there was an apparent increase in personal piety, the lamentation which abounds elsewhere in the ancient Near East hardly appears among the extant data. The reasons for this phenomenon are to be sought in the following characteristics of Egyptian thought. First, Egyptian life and thought were pervaded by a relative peace and security, order and purposefulness which arose from its geography. The destructive forces of nature and invasion rarely occurred so that the opportunity to complain to the gods at the national level hardly existed.<sup>45)</sup> Besides this "the ancient Egyptian had a strong sense of symmetry and balance, but he also had little sense of incongruity: he was perfectly willing to balance off incompatibles."<sup>46)</sup> This meant



that when events occurred that apparently contradicted the justice of the gods' rulership there was no protest. Then again the theology of submissiveness which developed from the Middle Kingdom on must have restrained any criticism (or at least the recording of it) of a god's activity.<sup>47)</sup> Another reason would have been the developed concept of life beyond death in which the righteous received a reward and where fault and guilt were wiped out by the weighing of the scales on the day of reckoning character. Such a belief must have reduced the feeling of urgency for justice and requital in this life - a feeling found in intense and passionate terms in Mesopotamia and ancient Israel.<sup>48)</sup> But it is the cultivation of the ideal character, especially during the Empire, of the suppression of self, of modesty and moderation and particularly of "silence" - a blend of reserve and discretion - which without doubt above all else inhibited the expression of complaint against the gods in ancient Egypt.<sup>49)</sup> Stoical silence in the face of adversity was prized from the Old Kingdom on and, as national defeats are not referred to, so personal tragedy is excluded from public expression.

Nevertheless during and after the period of anarchy which followed the collapse of the Old Kingdom - the so called First Intermediate Period - discussion of those issues which form the substance of lamentation elsewhere begin to appear. These issues such as the pointlessness of life, death, injustice and the like were discussed in an atmosphere of gloom and melancholia.<sup>50)</sup> One writer laments the breakdown of standards in society:<sup>51)</sup>

To whom can I speak today?

(One's) fellows are evil:

The friends of today do not love.

(To whom can I speak today?)

The gentle man has perished,

But the violent man has access to everybody.

To whom can I speak today?

No one remembers (the lessons of) the past:

No one at this time does (good in return) for doing (good).

And he goes on to reject "the active values of this life in favour of the passive values of future blessedness."<sup>52)</sup> But such complaints are not vented against the deities.

Perhaps the nearest approach to Israelite lamentation prayers to be found in Egypt is the penitential prayers directed to various divinities dating from the end of the Empire. One such prayer to a goddess, ("Meresger, Lady of Heaven, Mistress of the Two Lands, whose good name is Peak of the West") is referred to in a hymn of praise to her honour for answering the prayer, but the prayer itself is not quoted.<sup>53)</sup> In the late Empire the belief developed that "man could not achieve a good life without the help of his god" and prayers such as the following begin to appear:

O Amon, give thy ear to one who is alone in the law-court who is poor; *he is [not] rich*. The court cheats him (of) silver and gold for the scribes of the mat and clothing for the attendants. May it be found that Amon assumes his form as the vizier, in order to permit [the] poor man to get off. May it be found *that* the poor man is vindicated. May the poor man *surpass* the rich <sup>54)</sup>.

This is a lamentation prayer from about the time of the founding of the Israelite confederacy. It has the following form: an *Address* to Amon; an *Appeal* to be heard including a *Description* of the petitioner as poor which implies a claim on god's mercy; a *Complaint* against the court; and <sup>a</sup>series of indirect *Petitions* for favourable judgment in the coming suit. It may be tentatively stated at this stage that given the background of Egyptian religious development it is perhaps possible that such lamentation

prayers arose out of Egypt's contacts with the Hittites and Semites as a result of the Hyksos occupation and expansions of the Empire <sup>to a much greater extent</sup> than through native Egyptian understanding of their cosmos.<sup>54a)</sup>

## V

The prayers which come down to us from the Hittites, who with the Hurrians prevented the effective expansion of the Egyptian Empire beyond the Orontes,<sup>55)</sup> are like those offered among most peoples of antiquity in so far as they are petitions for the satisfaction of a wide variety of needs. Kings, nobles and commoners petition their gods for health, deliverance from all kinds of evil, long life, luck, many sons, sexual and political power, victory over enemies and for rain.<sup>56)</sup>

Associated closely with these petitions are hymns of praise in which the character and beneficence of the gods are extolled. Apparently this was intended to curry favour with the divinity so that he would be disposed to grant the petition. Such hymnic introductions are also common in Babylonian lamentation prayers.<sup>58)</sup> Also associated with Hittite petitionary prayers are promises to the gods.<sup>59)</sup> These promises of offerings and vows of more zealous religious duties are naturally enough conditional upon the granting of the devotee's petition and thus provide another incentive for the gods to act. Frequently the petition includes a statement about the worshipper's fidelity to the god(dess) and reminds him/her of the situation which has given rise to the prayer.<sup>60)</sup> All this adds up to the typical lamentation form which is found both in the Babylonian and Hebrew material. It is of some significance too that the Hittite prayers are prose compositions whereas the vast majority of the Akkadian and Hebrew lamentation prayers are in verse. This suggests that



there is a need to be wary of assuming too quickly that the prose prayers of the Old Testament are dependent on the liturgical poetry of the Psalter.<sup>61)</sup>

The lamentatory elements appearing in the Hittite prayers are both individual and national in character. In the "Plague Prayers of Mursilis", for example, a typical question followed by an accusation of the kind frequent in Babylonian and Hebrew lamentations occurs: "What is this you have done? A plague ye have let into the land!"<sup>62)</sup> There is also a description of the feelings of the petitioner: ("As for me, the agony of my heart and the anguish of my soul I cannot endure any more");<sup>63)</sup> an acknowledgement of shared guilt after an extended historical review of the offence which is believed to have caused the gods' wrath: ("See now! I have admitted my guilt before the Storm-god (and said): "It is so. We have done it." I know for certain it was committed in the days of my father...");<sup>64)</sup> and a cry for help and petition for the abatement of the plague: ("...hearken to me Hattian Storm-god, my Lord! Let the plague stop in the Hattiland...O gods, my lords, take pity on me and let the plague abate in the Hattiland!").<sup>65)</sup>

Approximately a century earlier (ca. 1450 B.C.) the Hittite cult centres were sacked by the Kashkeans from northern Anatolia. A Lamentation by King Armuwandas and his queen Asmu-Nikkal over this event is available to us.<sup>66)</sup> It consists of a long list of the sacrileges carried out by the enemy, introduced by a statement of the petitioners' fidelity and loyalty to the gods. These two sections are divided and linked by a single demand: "So stand by us!" The lament over the enemy's desecrations is followed by another statement in the future tense of what will be done to the Kashkeans. Unfortunately both the beginning and the

ending are lost.

Attention should be paid to the fact that in both these national lamentations the prayers are offered by the king. If communal lamentations ever existed no evidence has come down to posterity.

An individual lamentation is represented by Kantuzillis' prayer for relief from suffering.<sup>67)</sup> After the hymnic introduction (Ll. 1-10) the petitioner rehearses his piety, devotion and innocence (Ll.11-19) and expresses his faith in the Sun-god's power to heal him (Ll.18-19). Then follows a remarkable statement on man's mortality:

"Life is bound up with death, and death is bound up with life.  
Man cannot live forever; the days of his life are numbered.  
were men to live forever, it would not concern him greatly even if  
he had to endure grievous sickness."

and a Job-like cry of anguish for God to make known to him the reason for his sufferings:

"Would that my God might now freely open his heart ( and) soul  
to me and [tell] me my fault (25) so that I might learn of it!  
Either let my god speak to me in a dream! ....Or let the Sibyl  
tell me, [or] let the Sun-god's seer tell [me] from the liver  
(of a sheep)..."

A series of petitions flows directly from this lamentation. They ask:

"....let me know how to improve your worship! (Rev)...my god...  
care for me and grant me life.' Would that the god who was angry  
at me and rejected me...care for me again and grant me life,"

and after a few lines demonstrating faithfulness on the one hand and misery and dejection on the other (Ll.10-19), Kantuzillis pathetically pleads:

"Now, my god, join thy strength to that of (my) patron god!....  
Now I cry for mercy...Hearken to me, my god! O my god, do not  
make me a man who is unwelcome at the court of the King! Do not  
make my condition an offence to mankind!...."

These three kinds of lamentation prayer, the lament of the king on behalf

of his people, the lament of the people spoken by the king and the individual lamentation are all paralleled in the Old Testament. In noticing the similarities of these prayers in form and theme with the biblical laments it is of interest to speculate whether they have a common origin in the Babylonian material or whether in some way the Hittite lamentations affected Israelite prayers.

In making any comparisons it has to be remembered that the Hittite prayers were offered to no supreme deity as the Israelite prayers were. The ring of confidence apparent in the majority of Hebrew lamentations is in contrast to the uncertainty evident in the Hittite polytheistic worship which provided for a strict order of approach in petitioning the divinities. The lower deities were turned to first since they stood in closer relationship with the petitioner. If anyone wanted to petition the great Storm-god, the weather gods of the cities Zippaland and Nerik were first addressed, since they were the sons of the Hittite High-god.<sup>68)</sup> For prayers of urgency it was necessary to call on the whole pantheon.<sup>69)</sup> First, they had to be gathered together from their different dwelling places and because *Ištanus*, the Sun-god, was the best intercessor, to him was entrusted the summoning of the gods together. The petitioner commissioned him to call all the known gods of heaven and earth, of mountains and rivers from their sanctuaries and from their thrones. Magic also played an important role in Hittite prayers. Prayers were frequently inserted in divinatory and magical formulas or themselves used in spells.<sup>70)</sup> It is in the area of theology that the Hebrew prayers stand apart from those of the Hittites and also as we shall see from those of the Babylonians. The Israelite conception of one deity, who was not only King of the totality of creation but also a personal being

present with his people to meet their needs, ruled out any necessity to use magic to obtain satisfaction of personal and national needs.

## V

The lamentations of Mesopotamia present a complex and confused picture primarily because they come to us from a period spanning almost two millenia and because the texts are difficult to date. There is only one area of certainty as far as the dating of the texts is concerned, *viz.* generally those prayers that come into existence *after* the Old Babylonian Period can be isolated from those composed before that time.<sup>71)</sup> Only the former will be considered here.

The Akkadian Psalms of Lamentation, including those which exist in Sumerian as well as Akkadian in bi-lingual form, have been closely analysed in relationship to the biblical Psalms in a number of specialized studies. In 1922 F. Stummer assumed a direct influence of the Mesopotamian material on the Hebrew writers.<sup>72)</sup> Geo. Widengren in 1937 wrote a substantial volume entitled *The Accadian and Hebrew Psalms of Lamentation as Religious Documents* in which he takes G.R. Driver<sup>73)</sup> to task for denying the dependence of the Hebrew on the Akkadian prayers.<sup>74)</sup> Adopting a *religionsgeschichtliche* approach Widengren comes to the conclusion that there is substantial agreement between the two religions as represented by the Psalms.<sup>75)</sup> But as A. Gamper points out he ignores the substantial difficulties that also exist.<sup>76)</sup> Widengren further thinks that "the requisite connecting link between the Akkadian and the Canaanite-Israelite cultures is found in Syria".<sup>77)</sup> The influence was therefore not direct "but by way of a Canaanite cult-literature whose existence we are compelled to assume."<sup>78)</sup> Unfortunately to date the Ras Shamra texts give no

indication that Canaanite cult-literature was the bridge.<sup>79)</sup>

Two years later R.G. Castellino once more subjected the Mesopotamian texts to comparison, but on a broader basis by including the Psalms of Praise.<sup>80)</sup> He uses formal stylistic criteria, over against Widengren's content and form-critical analysis, and for the individual lamentations concentrates on the Lament and Petition sections in the comparison. His broad conclusion is that an indirect relationship can be seen to exist between the two bodies of literature. Mention needs to be made also of H. Gunkel's comparative studies in his Commentary and Introduction to the Psalms, which though not carried out in detail did much to engender interest in the Mesopotamian material.<sup>81)</sup> A specialized study of the expression "Judge me!" (or similar) in Babylonian and Old Testament texts by A. Gamper has shown that although words, expressions and forms may pass from one culture to another or be handed down within the same culture without substantial change their meanings may alter quite radically. Thus, for example, the Akkadian petition to Mesopotamian deity: "Judge my case", carries the hope that the guilt will be allocated in a more equitable manner than hitherto - while "Judge me" in the Hebrew Psalms in most instances means "save me".<sup>82)</sup>

At the end of the extended Introduction to their *Sumerische und Akkadische Hymnen und Gebete*, A. Falkenstein and W. Von Soden give the following view which would appear to be about as much as may be said on the subject given the existing state of knowledge:

"The question is whether and how far it can be assumed that Babylonian prayers influenced the Psalms of which the majority are younger than the former. Similarity in the construction of verse and stanzas as well as *parallelismus membrorum* as the basic poetic form common to both can be explained through the old Semitic heritage which was the determining influence on both cultures. Certain mutualities in the concept of God, the absence of a true belief in the here-after<sup>83)</sup> and the readiness,



so fundamental in both religions, to take human sinfulness seriously, originate in this common heritage. It is much more difficult to evaluate individually the numerous common traits as for instance the use of similar images or the allusions to myth and historical facts. Here borrowing by the Psalmists must be assumed. We can however never be sure which literary course it took. We must also assume that the writer of Job knew of the treatment of the same theme in Babylon./

"We are saved from over-estimating the direct and indirect loans, which further research will doubtless increase in number, by contrasting the similarities of both literatures with their dissimilarities. Even the principal types of Psalms coincide only partly with those of Babylonian prayers; besides the Psalms are much freer in form and more varied in formation. The most crucial differences, however, arise from excessive adherence to tradition in Babylonia and the implicit belief in one God in Israel. The inability to rid themselves of outmoded theological conceptions holds Babylonian poets spell-bound so that they are in most cases denied the creative pose so impressively evident in most Psalms..." 84)

Unfortunately no comparable work seems to have been done on the prose and non-cultic prayers from both cultures.<sup>85)</sup> The reason for this is partly the fact that the vast majority of Sumerian and Akkadian prayers belong to the official cult and partly the concentration by scholars, in so far as they have dealt with prayer in ancient Israel, on the Psalms.<sup>86)</sup> In this section therefore attention will be focussed as far as it is possible on the non-cultic Akkadian prayers which are available in personal names, inscriptions and epic and historical narratives.

In general the chief concerns of Akkadian prayers are the praise of the gods, the lamentation, the petition and the giving of thanks. The last, however, is usually very generally expressed and mixed with the praise of the gods.<sup>87)</sup> It is significant that apart from the intercessions of the priest in some penitential prayers<sup>88)</sup> there is no petitioning of the gods on behalf of others. In Mesopotamia on the whole only gods intercede for men.<sup>89)</sup> A point of some significance is that prayer came to be regarded not merely as a right of men but as their duty and neglect of it

a sin to be punished by the god.<sup>90)</sup> On the other hand earnest and joyous prayers were reckoned to be meritorious and attention was drawn to this by the petitioner.<sup>91)</sup>

Akkadian names are frequently in the form of prayers. A comprehensive investigation of these names has been carried out by J.J. Stamm.<sup>92)</sup> Since birth is normally regarded as a joyous occasion it is surprising to find names expressing lamentation and sadness. Unfortunately there is no way the occasions which give rise to such names can be recovered:

*Ātanah-ilī:* "I have become sad, O my god."

*Ilī-wīdāku:* "My god, I am alone."<sup>93)</sup>

Petitions indicative of the lamentation type of prayer are:

*Šamāš-šūzīb-annī:* "Shamash save me."

*Sīn-ūsuḫ-biltī:* "Sin, take up my burden."<sup>94)</sup>

In the Old Testament some personal names are prayers formed as wishes in the Jussive with or without a theophoric element. Among the Hebrew wish-names listed by Noth<sup>95)</sup> the following may be mentioned as corresponding to the sort of lament-prayers met with in the Psalms and elsewhere.<sup>96)</sup>

יִסְמְכִי - "May Yahweh help/support" (2 Chr. 31.13)

יַעֲקֹב - "May (God) protect" (Gen 25.26)<sup>97)</sup>

יִשְׁמְעָאֵל - "May/let God hear" (Gen 16.11)<sup>98)</sup>

יִפְלֹא - "May/let (God) Deliver" (Jer. 16.3)<sup>99)</sup>

As both Huffman<sup>100)</sup> and Gröndahl<sup>101)</sup> point out "imperative forms are not widely attested in Amorite onomastics". Noth does not list any Hebrew names in the imperative.<sup>102)</sup> Yet one wonders whether names using the verbal forms common in petitions for help such as שׁוּעָ and עֲזָרָה and beginning with the theophoric element, e.g., יְהוֹשׁוּעַ and אֱלִיעֶזֶר should not be considered as precatives: "Yahweh save!" "My God help!"<sup>103)</sup>

Very few of the sort of prayers which could be regarded as spontaneous and similar to those found liberally scattered through the Old Testament narrative material have come down to us although there can be little doubt that such prayers were frequently offered in ancient Mesopotamia as requests to the personal gods to make intercession. In the royal inscriptions we find a number of prose prayers which were composed from Assurpanipal on.<sup>104)</sup> In content they are mostly blessings concisely expressed and they continue down to the Seleucid Kings. With the Chaldaean Kings more detailed prayers addressed to several gods appear.<sup>105)</sup> Sometimes even the buildings themselves or their parts are asked to intercede. However none of these prayers can be understood as lamentation in spite of occasional petitions.<sup>106)</sup>

Among the oracles of Ishtar to Esarhaddon<sup>107)</sup> part of a complaint by the king's mother is to be found:

"He who is at the right and he who is at the left<sup>108)</sup>  
 you hold on your lap, but where is my offspring?  
 You make him run about (unprotected) in the open  
 country!"

The oracle promises in response that the goddess Ishtar will be with the king in the "open country". As we shall see such language is also used in the Hebrew prayers. The form of rhetorical question and accusation is fairly frequent in the Old Testament.<sup>109)</sup>

Reading through the Akkadian epic narratives<sup>110)</sup> one frequently meets with speeches to the divinities which should be compared with those in the Old Testament epics.<sup>111)</sup> There is an informality and frankness which is missing from the cultic lamentations. Two examples of epic prayers suffice to illustrate this. The first is spoken by Atrahasis to Ea:



"O Lord, mankind cries out.

Your [an]ger consumes the land.

[Ea], O Lord, mankind groans.

[The *anger*] of the gods consumes the land.

Yet [it is thou] who hast created us.

[Let there cease the aches, the dizziness, the chills the fever!"<sup>112)</sup>

The second example recounts the words of the eagle cast into the pit by the serpent who seized him and tore off his wings, pinions and talons after he had entered a dead wild ox in whose carcass the eagle was hiding.

"Am I to perish in the pit?

Who knows how thy *punishment* was imposed on me?

Save the life of me, the eagle.

And I will sound thy name unto eternity!"<sup>113)</sup>

This lament of the eagle demonstrates a structure typical of lamentation prayers and speeches in the Old Testament: *Lamenting Question/Petition/Reason*.<sup>114)</sup>

There are a number of short informal spontaneous prayers to be seen in the various rituals of the first millenium B.C..<sup>115)</sup> Mostly the prayers of these rituals are of the formal kind which if not quoted in full are referred to by the quotation of their first line.<sup>116)</sup> The informal prayers are however, as far as we can make out, non-lamenting in character.<sup>117)</sup>

Among the formal lamentations the plaint over personal problems and sufferings hardly exists in individual prayer.<sup>118)</sup> The *inhu* or "Song of Sighs", which is the only witness to this kind of prayer, only exists in isolated royal prayers. An example is the prayer of Tukulti Ninurta I<sup>119)</sup> preserved in a Sumerian and Akkadian bilingual text. Another is the lamentation prayer of Assurbanipal which concludes a self-laudatory inscription for the king's work on restoring several small temples in Assyria and in caring for his brother.<sup>120)</sup>

"God and men, dead and living / I did good.  
Why have sickness, melancholia, / *consumption* and wasting  
dogged my footsteps?  
In the land discord recedes, / in my house savage disputes  
not of my making;  
Sedition and railing / are constantly ranged against me.  
Deep distress and bodily suffering / have distorted my form.  
"Woe!" and "Ah!" have devoured my days.  
On the day of the city-god, / on the monthly festival  
I am disturbed.  
I am doomed to death; / I fall into the deepest distress.  
In anguish of mind and misery / I complain day and night,  
I have become so weary: "O God, give not (this) to the  
god-fearing;  
Till when, O God, will you do this to me?  
As one who fears not God and the Goddess/ I am dealt with."

It is probable that this prayer<sup>121)</sup> originally concluded with a confession of sins subsequently lost. If it did contain a confession it would have belonged to the *šigu* group of prayers of penitents which are often met with in the rituals and particularly in the *Hererologia*. The difficulty is, however, that *šigu* is not used as a title for any of the penitential psalms available to us.<sup>122)</sup> They occur only in prayer spells and in particular are associated with the *Inim-inim-ma*.<sup>123)</sup>

A sharp distinction between penitential prayers and hymns with prayers attached on the one hand and between prayer-spells on the other is not in every case possible given the nature of the fragmentary texts.<sup>124)</sup> This situation is aggravated through the fact that the penitential prayers admit the recognition of no unitary construction so that a *Gattung* in the strict sense cannot be spoken of. The penitential prayer is distinguishable from the spell-prayers above all through its omission of magical elements and specific formula such as the self-laudatory pieces. It also uses a distinctive poetic language which is highly artificial, particularly in later times.<sup>125)</sup>

The overwhelming impression received from reading the lamentation prayers from Mesopotamia is that those who offered them were extraordinarily concerned with the question of guilt and its expiation.<sup>126)</sup> Particularly in later times, when the penitential rituals became increasingly marked by the use of divination and magic, this concern with guilt known and unknown dominated their thinking to the point of morbidity. In marked contrast the lamentations of pre-exilic Israel rarely make the connection between sin and suffering, and confession of sin is not a prominent feature of them.<sup>127)</sup> It is only in the post-exilic period that prayers are marked by extended confessions of sin and guilt.<sup>128)</sup>

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The brief survey of Egyptian, Hittite and Mesopotamian lamentation prayers just concluded is by no means exhaustive and therefore it is inadequate to be used as a basis for a detailed comparison with the Israelite prayers we shall be examining in the following chapters. What comparative conclusions we have drawn must be seen as largely tentative and strongly influenced by the work of those scholars who have worked extensively in the field. A detailed comparison lies outside the scope of this investigation. What we hope we have accomplished is a background sketch of the sort of prayers used in the ancient Near East about the same time as the pre-exilic prayers of ancient Israel came into existence. By so doing an international context has been provided in which the Israelite prayers may be set.

The recently discovered Tell Mardikh tablets may shed further light on the relationship between Israelite and Mesopotamian prayers. Egypt, however, apparently exerted little if any influence on the Israelite prayers. As far as the Hittite material is concerned it is likely that what similarities exist arose out of the common influence of Mesopotamia

Thus in this chapter an attempt has been made to provide a broad *religionsgeschichtliche* context for the understanding of Old Testament prayer in general and pre-exilic Israelite prose lamentation prayers in particular. We now move on to look at the scholarly debate which has gone on over the past half century and more over the liturgical lamentations in the Old Testament. We believe such a survey will help us to identify and understand better the non-liturgical lamentation prayers.

## CHAPTER 2

In this chapter three things are attempted: first, we shall look at the Psalm Lamentations and other related compositions; secondly, we shall review the scholarly debate which has gone on over this material; and thirdly, we shall attempt on the basis of the foregoing to provide working criteria for the identification of the prose lamentation prayers. In actual fact the first two tasks run concurrently since the interpretation of the Lamentation Psalms Types cannot be separated from the efforts of the German and Scandinavian scholars whose contribution to the study of the Psalms has been of considerable importance. The third task is necessary because we need to know what we are looking for when we read through the prose narratives of the Hebrew Bible.

E/

## I

Gunkel's work on the biblical Psalms and, more importantly for the purpose of this study, the lamentations of the Old Testament arose out of his concern to identify and define the literary types (*Gattungen*) of the Old Testament.<sup>1)</sup> Up until Gunkel's time the scholarly approach had been mainly philological and theological - in particular it had attempted to understand the psychological states of personal piety lying behind the Psalmists and their prayers.<sup>2)</sup> The great contribution of Gunkel to the scholarly understanding of the Psalms was the delineation of the rules by which any investigator must work. Gunkel's basic principle of evaluation of the Psalms (or any literary composition for that matter) was that it had to be carried out in accordance with the very same rules which governed their composition. These rules can be determined by the investigation of the history of each type into which the Psalms can be divided, in so far as the development of each type can be traced. Gunkel distinguished four major and five minor Psalm types. The two relevant to this study belong to the former: the Individual and Communal Psalms of Lamentation.

Gunkel's rules for the identification of a Psalm type are three<sup>3)</sup>. First, the Psalm must belong to a definite and identifiable *cultic* occasion or *Sitz im Leben*. This occasion can only be identified with difficulty from the Psalms themselves so that we are dependent on descriptions of cultic events elsewhere in the Old Testament to fill in the details. (Where such details are lacking as in the case of the Individual Lamentation there has been a good deal of debate among scholars as to their precise original cultic *Sitz*. The controversy has also been complicated by the dispute over the identification of the "I" in the Psalms.)



*Second*, the Psalm must exhibit the *motifs and moods* characteristic of the type to which it belongs. These will demonstrate that it was composed for its specific cultic occasion since that determines what stereotypes of vocabulary and grammar are to be used in the Psalm's construction. Such motifs and moods are capable of fairly precise definition through the careful analysis of the language of the Psalms belonging to each type. *Third*, the Psalm must exhibit a common *literary structure or form* which binds together the various individual elements characteristic of the type. Gunkel admits, however, that in many cases this is not altogether clear and as far as the individual Lamentation Psalms are concerned it can scarcely now be recognized.

In drawing up these rules Gunkel made certain basic assumptions which led him to believe that the Individual Lamentations as we have received them in the Hebrew Bible have been torn from their original *Sitz im Leben* and therefore no longer exhibit the original structure which would have characterized them in pre-exilic Israel.<sup>4)</sup> The assumptions are *first*, that there once existed in ancient Israel pure forms of the various Psalm types which generally can be reconstructed from an examination of the existing complex and mixed forms that arose in the late Monarchy and post-exilic periods; and, *secondly*, that corresponding to the degeneration in literary form is the evolution of Israelite religion from fairly primitive beginnings through cultic forms to more developed spiritualized personal piety. Cultic religion in which the assumed pure forms of lamentation arose is, so Gunkel believed, on a lower level of man's religio-cultural evolution ~~than his~~ personal piety expressed in non-cultic terms. To this personal piety belong the developed forms of the Individual Lamentations of post-exilic Israel. It is for this reason that

the simple *Urform* or pure lamentation is hardly to be glimpsed in the Hebrew Psalter. It is submerged beneath the spiritualized laments of pious individuals in the period after the Exile.

The passage of time has shown these assumptions to be invalid. For one thing the form of the Individual Lamentation was shared with both the Akkadians and the non-Semitic Sumerians who antedate the Israelite state by at least a millenium. If this is so it is possible for the so-called mixed types of the Old Testament **to have** resulted from developments even before the Solomonic temple came into existence.<sup>5)</sup> Furthermore recent studies in oral transmission and composition have shown that the precise form of a type together with what admixtures or expansions are used depend on the time, situation and the one recounting the story or song.<sup>6)</sup> Thus a tale may be pared down to the barest bones or elaborated with all sorts of additional material according to the occasion. A simple form does not necessarily mean early nor an elaborate one late composition. Simplicity certainly does not insure against late composition. Moreover it is now generally recognized that the old evolutionary approach to the development of Israelite religion is untenable.<sup>7)</sup> And from the study of religious phenomenology it can be shown that the existence of a cultus does not preclude the expression of personal piety.<sup>7a)</sup> Indeed it may be questioned whether personal piety with its emphasis on individual experience should be regarded as an advance on **cultic** religion which emphasises the communal involvement in religious experience. In other words Gunkel was a child of his age as we are of ours.

But the rejection of Gunkel's assumptions does not abrogate the validity of his research particularly that into the structure and form of the Psalm Lamentations. According to Gunkel both the Individual and



Communal Lamentations have the same basic structure. It will be profitable to reproduce here this structural summary together with a description of each of its constituent elements. Because the prose prayers are primarily individual utterances, except in the cases of national lamentations of penitence, the summary will follow Gunkel's description of the *Individual Psalms of Lamentation*.<sup>8)</sup> Variations from this with respect to the *Communal Psalms of Lamentation*<sup>8a)</sup> will be noted.

- 1.(A) **ADDRESS:**<sup>9)</sup> An invocation of the name of Yahweh appears among the first words of the lamentation. According to Gunkel it is an essential element of the type. The Address is often repeated at different places in the lamentation especially at the beginning of a new section and sometimes at the end. In the Address occasionally we find a statement indicating what Yahweh means to the one making the lament and very often he expresses his trust in God. (In the Communal Lamentations sometimes the people sing of their certainty that Yahweh will hear them and deal favourably with them). On a number of occasions also the Psalmist addresses an appeal for help to God immediately after calling on his Name. The names used of God are many and varied. The most frequent are יהוה, אלהים and אל. Often, too the names of God are qualified by adjectives and adjectival phrases and clauses.

- 2.(L) **COMPLAINT OR LAMENT:**<sup>10)</sup> Next to the Address stands the element of Complaint or Lament (*Klage*). However it does not always appear as an independent motif and is frequently expressed in the Reasons

for the appeal to Yahweh. If it is missing it is generally in the background. In the Individual Lamentation the Complaint uses all three indicative forms of the Hebrew sentence (Perfect and Imperfect, verbal and nominal constructions) to describe the Psalmist's need. (In the Communal Lamentation the Complaint element has two parts generally;<sup>11</sup>) the bemoaning of the nation's misfortune and a variety of thoughts containing political motifs which are expressed to get Yahweh to act. The Perfect tense usually is used when accusing Yahweh of abandoning his people).

At this juncture it is well to mention the frequent appearance of the *Lamenting Question* introduced by "Why?" and "How long" (Pss 79,10; 115.2; 3.2; 22.2; 74.10; 94.3). Throughout the Complaint there is a mood of depression and gloom which is relieved only by the underlying trust exhibited elsewhere. The purpose of the Complaint would appear to be to arouse Yahweh to action and to this end the actual words of opponents are sometimes quoted. (e.g. Ps. 22.9; 35.21, 24; 41.9 etc.).

- 3.(P) *PETITION*:<sup>12</sup>) According to Gunkel the Petition is the central element of the Lamentation. The petitioner implores and beseeches Yahweh's intervention on his behalf. The usual form of the Petition is the Imperative and in it the full substance of the Lamentation is contained. Many of the Petitions are cries for help. Others are fairly general appeals to Yahweh to hear and intervene in the present strife. Often they are couched in legal terminology particularly when Yahweh is appealed to as Judge. With the Complaint supplying the motivation for divine intervention it is not surprising to find the Petition frequently standing in

close relationship to the Complaint. An important area of Petition is that offered by the penitents.<sup>13)</sup>

A special form of the Petition is the *Reproachful Question*<sup>14)</sup> which is difficult to distinguish from the Lamenting Question. The former *is* probably best understood as real while the latter should be considered as rhetorical question. Two special forms of the Petition are those of the penitent sinner and of the innocent sufferer.

4.(W) *WISH*:<sup>15)</sup> Alongside the Petition the Wish is frequently found. It is formed from the third person, singular, jussive form of the verb and normally contains the same motifs found in the Petition. Also found in the Individual Lamentations are wishes praising Yahweh for his grace and mercy, and imprecations and curses against enemies.

5.(R) *REASON*:<sup>16)</sup> The aim of the Lamentation as a whole is to move Yahweh to act and so arguments are adduced setting out the reasons why he should intervene on behalf of the Psalmist. These Reasons are closely connected to the Petition and may be classified as follows:

a) *Theological Reasons*:<sup>17)</sup> appeal is made to Yahweh's character and his past dealings with Israel or the Psalmist himself.

b) *Confidence in Yahweh*:<sup>18)</sup> provides an essential basis for the petition. Many expressions beginning

with 'ו affirm or assert this trust  
and express what Yahweh means to the Psalmist.

c) *Personal Reasons*:<sup>19)</sup> The Psalmist may describe his feelings  
about life's tragedy, plead his  
innocence or express his guilt.

d) *Lamenting Reasons*:<sup>20)</sup> Sometimes Reasons introduced by 'ו  
describe the situation of the Psalmist  
in the same terms as the Complaint.

(In the Communal Lamentations the theological Reason may be  
frankly nationalistic in which the honour of Yahweh's Name is  
tied to the well being of Israel as a nation).<sup>21)</sup>

6. *CONCLUSION*.<sup>22)</sup> Not all the Lamentations have a Conclusion. Sometimes  
the one praying expresses his *Certainty* that Yahweh will hear him.  
Often he makes a *Vow* to reinforce his appeal - promise of something is  
made, usually to make a Thankoffering. Allied to these endings are the  
self exhortations to trust in God and the appeals to Israel to praise  
Yahweh.

*The order* of the various elements of the Lamentation *genre* varies  
considerably.<sup>23)</sup> This is demonstrated clearly by the summary of the  
structures of the biblical Lamentations given in *Appendix A*. The order  
given above follows Gunkel: Address, Complaint, Petition, Reason,  
Certainty/Trust/Vow. However, it only occurs twice among the Individual  
songs, once among the Communal songs and once among the Lamentations  
found in the prophet Jeremiah. There are two patterns which are more  
frequent: The Address, Petition, Complaint, Reason, etc. pattern and

the Address, Petition, Reason, Complaint, etc. pattern. It is believed that this flexibility in structure is due not so much to the breaking loose of the form from its original *Sitz in Leben* in the Jerusalem Cult, as Gunkel held, and its adoption for personal use by pious individuals in non-cultic contexts after the Exile, although this doubtless happened, but to the vitality and dynamism of ancient Israelite psalmody stretching back to the very beginning of its use in the Jerusalem cult and beyond. Freedom in expression and spontaneity in composition guaranteed that it never rigidly conformed to the stereotype as the Babylonian Lamentations apparently did.

The Communal and Individual Psalms of Lamentation did not conform to a fixed structure but they all contain basic elements which would appear to be essential for them to be recognized as belonging to this literary type. Gunkel believed that only two elements are essential since these are the only two which occur in all Lamentation Psalms: the *Address* and the *Petition*.<sup>24)</sup> The Address is essential because by it the petitioner identifies the deity to whom he is praying and enters into a relationship with him. In the Hebrew Lamentations the naming of Yahweh creates a sense of trust and carries with it an assurance of a favourable reply since Yahweh is sovereign Lord. Gunkel concludes:

"Wo der Psalm nicht mit der Anrufung beginnt, liegt eine so starke Abweichung vom gewöhnlichen Stil vor, dass das Leid nicht als ein Klaglied des Einzelnen im eigentlichen Sinne zu bezeichnen ist, wenn es auch sonst die Motive der Gattung benutzt."<sup>25)</sup>

But even more important than the Address is the Petition. According to Gunkel the Petition is the essential element of the Lamentation.<sup>26)</sup>

First of all only the Petition consistently occurs in all the Psalms to be identified as Individual Lamentations and secondly it is in the Petition that the *tone* or *mood* of lamentation truly comes through even when the Complaint or Lament element is missing. For Gunkel the Complaint element when present reinforces the tone of the Petition but it is not essential to the Lamentation itself since the lamenting mood is present even when the Lament itself is absent. This ability to recognize the lamenting motif even when it is not expressly stated by a Lament/Complaint means that in judging whether or not a Psalm belongs to the Lamentation type the reader must possess what Gunkel calls an "aesthetic faculty" by which he feels his way into the mood of the Psalm.<sup>27)</sup> But it also means that in doing this Gunkel is abandoning objective criteria for determining whether a Psalm belongs to a certain *Gattung* or not.

A reminder is needed here that we are dealing at this stage with a literary type which arose in a cultic setting to lament before Yahweh over personal or national tragedy - past or threatened. This has to be distinguished from the free and spontaneous prayer offered outside the sanctuary and represented by the many prose prayers under investigation in this study. The formal Lamentation, given the cultic setting and the motif of suffering, is constructed out of an Address, Petition, *with or without* Complaint, Reasons, Vows, and elements of Trust, Certainty, Praise. According to Gunkel the irreducible elements for the *Gattung* to exist are the first two although in actual fact a Psalm containing only an Address and a Petition never occurs. The address and Petition are always combined with other elements. Thus the cultic Lamentation *Gattung* in ancient Israel was more than just Address and Petition. There was Address, Petition, *plus* Complaint and/or Reasons and/or Vow and/or Certainty and so on.



On the other hand, on turning to the prayers outside the Psalms, one is immediately struck by the fact that in most of the lamenting prayers from a number of different cultic and non-cultic contexts either the Petition or the Complaint is missing and in many cases the Address is also missing. What is it in these prayers which makes us want to call them laments even though they may not form a literary type in conformity with Gunkel's criteria? In spite of Gunkel's belief that the Petition is the essence of the Lament can we call a petitionary-prayer in which only the Petition occurs a Lament and what are we to make of prayers containing *no* Petition - only Lament?

## II

Professor Westermann's investigation of the biblical Lamentations is an attempt to trace the history of the development of the complaint in ancient Israel and also to determine what are the constituent elements of the complaint or lament<sup>28)</sup>. Contrary to Gunkel he holds that the Lament/Complaint element of the Lamentation is its essential part. He bases his case on the existence in ancient Israel of prose laments which contain no petitionary elements at all.<sup>29)</sup> The Petition is implied in the Complaint which also contains within itself the Reason for the prayer. Westermann believes that the history of the biblical Lamentation can be traced through the development of the various kinds or forms of the Complaint and their interrelationships. Westermann identifies three kinds of Complaint:<sup>30)</sup>

- a) The accusation of God (*Anklage*).
- b) The lament over one's own sufferings (*sich-Beklagen*).
- c) The Condemnation of one's enemies (*Verklage*).

In drawing up the history of the development of the Lamentation Westermann maintains the investigation must go beyond that of the cultic Lamentation. The way to accomplish this is to identify the Complaint element in its three forms throughout the literature available to us. Since the prayers of Moses, Samson, Elijah, Jeremiah, Job and Apocalyptic Ezra all belong to the same comprehensive complaint context and all correspond in some measure to the Complaints of the Individual and Communal Lamentations it may be asked: What binds them together when they are so separate from each <sup>other</sup> in time and style? What is the connection between the non-cultic and cultic complaints? Westermann answers these questions in the following way. The history of the cultic Lamentation is the history of the Complaint element itself.

"In the early days the dominant factor of the Complaint is the *Anklage* or Accusation against God. In the middle period as represented by the Psalms the three components of the Complaint stand completely in balance with each other. In the later period the accusation against God is almost completely silenced".<sup>31)</sup>

Westermann puts this silencing down to the influence of the Deuteronomic School which stamped the history of the Desert Wandering (especially Deut. 9.7ff), and even more so of the Settlement, as a story of disobedience and forbade all expressions questioning God's dealing with his people. He then proceeds to outline the most important aspects of the Complaint tradition.

"The centre of the tradition lies in the Psalter and in both types of Lamentation - the Individual and the Communal. The Communal Lamentation is attested outside the Psalter most richly and fully in Deutero-Isaiah. The proclamation of the coming

salvation by Deutero-Isaiah reflects the Communal Lamentations of the people in Exile so fully that the motifs recognizable there pre-suppose many more Communal Lamentations than have been handed down to us in the Psalter.

In the early period we are acquainted with Laments only within the historical traditions. It is important to recognize here the laments or complaints of the leader and mediator. These are above all the complaint prayers of Moses (and Joshua) and the complaints of the period of the Judges. They are met with later on only sparingly (in Elijah, Amos and Hosea) and come to full development in the Lamentations of Jeremiah.

In later times the main point of emphasis lies in the lament over the fall of Jerusalem from the writer of the Book of Lamentations through to the time of IV Esdras. In the Book of Lamentations quite a new type of Lamentation song is met with. It is characterized by the integration of the motifs from the lament over the dead.

Twice the complaint motif has led to especially important compositions:-

In the Book of Job the Individual Lamentation is the underlying principal motif and in IV Esdras it is the Communal Lamentation.

The Communal Lamentation is only sparingly transmitted in the Psalter, whereas its motifs and references to the proceedings which accompanied it are frequently met with elsewhere. It must have played an important role in pre-exilic times since the laments collected in the Book of Lamentations, which certainly is to be located after 586 B.C., represent a mixed form which assumes the pure form of the Communal Lamentation and could have only developed after it. In addition the Lamentation or rather the Penitential prayers of the Chronicler

and of the Apocrypha in their markedly developed form prove that the old Communal Lamentation went through a profound change during the Exile which can only be described as its dissolution (*Brechung*). There are no such historical criteria for the Individual Lamentation: only the Lamentations found in Jeremiah are fixed to an historical place in time. However we will show that changes took place in it also.....<sup>32)</sup>

In his argument that the Complaint element is the essential mark of the two Lamentation types Westermann makes the following observations with regard to the early prose prayers.

1. Adolf Wendel's<sup>32)</sup> isolation of the prose laments demonstrates that they all, except for one instance, come from the time of the Judges and are all connected with the need of the people even where they are formally individual laments.
2. Two early individual laments (Gen. 25.22(J) and 27.46 (J)) not adduced by Wendel correspond to the Complaint element occurring in later texts (e.g. Jer. 20.18). Westermann thinks that these laments witness to an *Urform* of the Complaint and correspond essentially to the existential questionings of modern man.<sup>34)</sup>
3. Westermann recognizes a third group of laments from the early period: those made by the covenant mediator. They are expressed in their starkest form in the prayers of Moses and they are continued in the intercessions of the judges, prophets and kings of ancient Israel.<sup>35)</sup>
4. The essential feature of these early prayers according to Westermann is to be seen in their character as independent appeals or cries to God. They require no subsequent plea of petition since this is implied in the need lamented.<sup>36)</sup>

5. Except for the case of Joshua 7.7-9, which shows signs of later development, the early laments are terse and quite short and it is to be noted that the subject of the enemies is completely missing.<sup>37)</sup>
6. For Westermann the *Urform* of the Complaint is the "Why?" question. Where it is missing (e.g. Jud. 15.18f) it is implied. The statement of Jud.15.18f. corresponds to the existence of the statement form alongside the "Why?" of the Psalms.<sup>38)</sup>
7. The "Why?" of the early laments enquires about the reason for the petitioner's concrete situation while that of the Psalms questions God as to the reason for his remoteness and his abandonment of the pious enquirer.<sup>39)</sup>
8. The lament of the early period is essentially an accusation of God. The two other kinds of Complaint met with in the Psalms are hardly present in the early prose laments.<sup>40)</sup>

There can be little doubt that Westermann's investigation is of great importance for this present study. This is particularly true for the history of the development of the Complaint element from the early laments to the developed forms of lamentation in the post-Exilic period. Nevertheless, Westermann's conclusion about the early prose laments are brought into question by his omission from consideration of a fair slice of the available evidence. He nowhere mentions, e.g. Genesis 4.13-14; 15.2, 3(J); 20.5(E); 32.9-12(J); Exodus 17.2, 4, 7b (JE); Numbers 11.11-15(J); 21-22(J); 12.13(J); 16.15(J); 21.4-5(E); Judges 16.28,30; 21.2; 2 Samuel 15.31b; 24.17; I Kings 17.20-21; 18.36-37; 19.4, 10,14; 2 Kings 2.14b; 20.3. Some of these would support his case.<sup>41)</sup> Others which contain elements of Petition and Reason call it into question.<sup>42)</sup> Especially is this so when it is realized that Petitions with strong lamenting overtones



appear to have been used without a Complaint element at least during the early days of the monarchy.<sup>43)</sup> Westermann has been able to prove his case only by ignoring the existence of petitionary prayers in Israel's early period. When he comes to explain why all the Lamentation Psalms contain an element of Petition while a few omit the Complaint element he argues that the reason is to be found in the fact that the Psalms of Lamentation represent the middle stage of the development of the biblical lamentation in Israel's religion.<sup>44)</sup> In the beginning was the simple Complaint without the Petition, then came the Psalm Lamentation in which the Complaint and the Petition complement each other although already dislocation is occurring by the omission of the former, and finally in the post-exilic period the Petition stands completely independent of the Complaint which itself has been radically altered by the removal of any hint of the accusation against God. But this does not altogether accord with the facts. It is hardly true that in the late Monarchy and the Post-exilic period the accusation against God disappears. If the deuteronomic view had held sway then some of the greatest Psalms and prayers ever recorded would never have been written let alone survived.<sup>45)</sup> Further Petitions were not made simply by implication in ancient lamentation prayers. They exist both with and without Complaint elements in the earliest strata of Israel's traditions.<sup>46)</sup>

Thus it would appear that in determining what a prose lamentation is all prayers containing Petition and Complaint elements must be examined. The existence of Petition implies the existence of a need which the one praying desires to be satisfied. Whether that need involves some form of suffering which expresses itself in the motif of the Petition and colours the mood of the prayer with a tone of lamentation will have to be determined from the context as well as the content of the Petition itself.



To this end some help can be gained from an examination of the motifs of lamentation found in the Songs of Lamentation found not only in the Psalms but also elsewhere in the Old Testament.

### III

As a check on which petitions should be included within the analysis of prose lamentations of pre-exilic Israel an examination of the various motifs which gave rise to the Individual (or Personal) and Communal (or National) Lamentations occurring not only in the Psalms but also in other books of the Old Testament such as Isaiah,<sup>47)</sup> Jeremiah,<sup>48)</sup> Habakkuk,<sup>49)</sup> Job,<sup>50)</sup> Lamentations,<sup>51)</sup> *et.al.*,<sup>51)</sup> has been undertaken. In general these motifs divide themselves into three groups under each of the two Lamentation types. These three groups correspond to Westermann's three kinds of Complaint:<sup>53)</sup>

GROUP 1: Motifs which relate to the Psalmist's attitude towards

God as the one who has caused the calamity or who is failing to act to alleviate the suffering;

GROUP 2: Motifs which express the Psalmist's state of mind and/or his personal condition resulting from the actions or situations described under Group 1 or Group 3; and

GROUP 3: Motifs which describe the enemies' actions or intentions towards the Psalmist.

Together with this examination of the motifs of lamentation an attempt has been made as far as possible to arrive at a delineation of the cultic *Sitze im Leben* of Lamentations. The setting and motifs of the Communal Lamentations are dealt with first.

### A. COMMUNAL OR NATIONAL LAMENTATIONS

The cultic setting of the Communal Lamentation was the national Fast (ויצ) which "was the great ceremony of lamentation held by the people from time to time at moments of national calamity."<sup>54)</sup> Gunkel's description of this Fast is still the fullest and most authoritative available.<sup>55)</sup> Because it is unavailable in English it is reproduced here in translation but with the references relegated to footnotes:

"The Wellhausen school which had wrongly identified "joy as the basic characteristic of the ancient Hebrew cultus"<sup>55a)</sup> did not recognize the importance of the occasion of mourning for religion. In addition, the fact that such ceremonies were not recognized as forming part of the regular festivals of Yahweh contributed also to their being ignored. Yet there are many places where they are presumed and described.<sup>56)</sup>

"The occasions of such ceremonies were all kinds of communal needs: war, exile, pestilence, drought, famine,<sup>57)</sup> crop failure,<sup>58)</sup> locust plague.<sup>59)</sup> Sometimes such calamities have already occurred or they may be approaching<sup>60)</sup> or simply feared.<sup>61)</sup> Where some calamity continues for some time such lamentation ceremonies were repeated on a regular basis.<sup>62)</sup> The fast could also continue for many days.<sup>63)</sup>

"The lamentation ceremony was held in the sanctuary<sup>64)</sup> to which the people were gathered.<sup>65)</sup> Everyone had a part to play - even old men, women and children.<sup>66)</sup> The spectacle of helplessness it was hoped would move God to pity. From time to time we hear of a general lament and complaint<sup>67)</sup> in the streets and market place, on the

roof tops<sup>68)</sup> and at the gate of the city<sup>69)</sup> and also of a communal lamentation<sup>70)</sup> which culminated in the cultic ceremony of fasting.<sup>71)</sup> The Fast ceremony was proclaimed.<sup>72)</sup> By means of rites about which we are not informed, the Fast and the assembled community (עצרה קהל) were "sanctified" to Yahweh.<sup>73)</sup> According to I Kings 21.9 the ceremony took place under the direction of a leader chosen for the task.

"The sacred act in the 'Fast before Yahweh'<sup>74)</sup> was principally the abstinence from eating and drinking<sup>74a)</sup> in contradistinction to the festivals of joy in which the eating of meat sacrificed to Yahweh played a great role. In addition sexual intercourse, anointing with oil, as well as all business activities ceased.<sup>75)</sup> Men tore their clothes or stripped them off,<sup>76)</sup> they slapped their thighs,<sup>77)</sup> cut themselves,<sup>78)</sup> clothed themselves in sackcloth,<sup>79)</sup> shaved themselves bald,<sup>80)</sup> covered themselves with dust or ashes,<sup>81)</sup> lay on the ground,<sup>82)</sup> on sackcloth<sup>83)</sup> in ashes,<sup>84)</sup> rolled around in ashes and dust,<sup>85)</sup> fell on their knees,<sup>86)</sup> or on their faces.<sup>87)</sup> Everyone stretched their hands towards heaven.<sup>88)</sup> The priests also appeared in sackcloth<sup>89)</sup> and mourned<sup>90)</sup> covering themselves with earth and ashes.<sup>91)</sup> They stood weeping between the porch and the altar,<sup>92)</sup> throwing themselves down before the altar in their vestments<sup>93)</sup> or spent the night in the sanctuary clothed in sackcloth.<sup>94)</sup> Sacrifices are also mentioned.<sup>95)</sup> Parallel to this water is poured out to Yahweh.<sup>96)</sup> All this took place to the accompaniment of the most intense expressions of heart-rending lamentations and passionate entreaties by a people ardently motivated by their great need.

"At the centre of the ceremony was a general 'weeping before Yahweh',<sup>97)</sup> a loud complaint,<sup>98)</sup> howling and screaming,<sup>99)</sup> a calling on heaven above,<sup>100)</sup> or a faint whining and whispering like the twittering of birds.<sup>101)</sup> The fasting belongs together with weeping and lamenting.<sup>102)</sup> The sound of the human voice is supported by wind instruments which assist it to be accepted by Yahweh in heaven.<sup>103)</sup> Here and there a prayer of the priest is expressly referred to.<sup>104)</sup> Lamentations and petitions were offered for various groups of people and it is in this context that the appeal to individual groups is to be explained."<sup>105)</sup>

Gunkel believed that although many of the facts referred to in the Old Testament are related (he regarded the Naboth incident as the oldest fast attested to) the National Fast is an ancient ceremony of early Israel which has its parallels in ancient Babylon and Moab.<sup>106)</sup>

To this cultic setting of the National Fast belong the motifs of lament which characterize the Communal Songs of Lamentation. These Communal Lamentations are national prayers which may be in either the plural "we" or the singular "I" form.<sup>107)</sup> In the first form the whole community makes lamentation while in the latter the national leader, usually the king, speaks as the embodiment of the nation. There is no great problem when it comes to identifying the "we" laments: Isaiah 63.13 -64.12, Pss. 44, 60, 74, 79, 80, 90, (94), (106), (137), Lamentation 5.<sup>108)</sup> The identification of the national I- laments however, is a different matter. First of all many scholars dispute whether such Lamentations exist at all.<sup>109)</sup> The leading exponent of this position was Gunkel who rejected the view put forward by R. Smend<sup>110)</sup> that the "I" of the Psalms is not an individual but the personification of the community.<sup>111)</sup> Gunkel wrote:

"...such a personification in the first person is possible only in cases in which intense suffering (*Pathos*) is experienced (e.g. Lam. 1.9, 11-16, 18f., *et.al.*) and is to be assumed only in places where the poet says so expressly (Pss 129.1; Isa 40.27; 49.21) or where this meaning is without doubt required (e.g. Mic 7.7ff; Isa 2.10; Ps. Sol. 1) unless we are to fall into complete arbitrariness. Unless these indications are present (and they are infrequent), then the explanation of the "I" as the poet himself is the preferable one; indeed it is the natural and self-evident explanation."

Mowinckel, on the other hand, believed that "the national lament may have been in the individual and personal form."<sup>112)</sup> He based his view on the fact that there are several Psalms of Lamentation in which "I" and "we" alternate (see Pss 44.5; 74.12; 83.14; 123.1; 60.11). In two Psalms (89 and 144) "the lament is put into the mouth of one...who is no doubt the king of the people..."<sup>113)</sup> Writing of Balla and Gunkel he said that they were prevented from a full understanding of the phenomenon by "a) their lack of a distinct cultic approach and b) their mechanical distinction between I-Psalm and we-Psalms."<sup>114)</sup> At the same time elsewhere he makes the same criticism of Westermann.<sup>115)</sup> Mowinckel's difference with Gunkel arose out of their different starting points. Gunkel, as we have seen, began with the similarities in form and worked back to a common cultic life-setting for each composition in the *Gattung*;<sup>116)</sup> Mowinckel, on the other hand, began with the cult and derived the various types from the needs served by the cult. He asks, "What main types of divine service were there in ancient Israel and in Judaism? From what points of view can we classify them?"<sup>117)</sup> The Communal and Individual Psalms of Lamentation arose out of the needs of the people as expressed in the cult. Thus the community services of lamentation used laments in both the "we" and the "I" forms.<sup>118)</sup>

Depending on whether the "I" of the laments is regarded as a private



person or a representative of the nation there will be distinct differences in the identification of the opponents or enemies of the Psalmist. If the one making the petition and lament is a private individual, then enemies who seek his hurt or gloat over his misfortune must be understood as personal. But if he is the king then the enemies become national foes. Mowinckel basing himself on the work of his pupil Birkeland (but not going as far as he did)<sup>119)</sup> identified the following Psalms as national I-laments:- 9-10, 13, 31, 35, 42-43, 55, 56, 59, 69, 94, 102, 109 and 142.<sup>120)</sup> In addition to these he regarded the following I-laments as national *protective* Psalms:- 3, 5, 7, 11, 26, 27, 36, 52, 54, 57, 62, 64, 71, 77, 86, 139, 140; with which he links the "royal" Psalms 28, 61, 63.<sup>121)</sup> What is it that marks out all these national I-laments and protective Psalms from the individual or personal I-laments? For Mowinckel the distinguishing characteristic is the motif of *sickness* in the personal I-laments.<sup>122)</sup> Where the motif of sickness is missing the "enemies" are apparently to be regarded as national.

In his criticism of Mowinckel C. Westermann tries to show that the enemies of both the national protective and lamentation Psalms using "I" are not different to those encountered in the personal I-laments (Pss. 6, 30, 32, 38, 39, 41, 88, (22), (28)).<sup>123)</sup> He points out that the enemies of Individual Lamentations as a whole are fundamentally different from those of the Communal Lamentations. a) He believes that in the latter they are clearly recognizable as political in character. ~~they~~ *they* have already attacked those making the complaint, while in the former the enemies are merely threatening. b) In addition Westermann argues that in the Individual Lamentations at any particular time the hostility of the enemies is directed only to the Psalmist. He is alone in his *calamity*. At no time is anyone associated with him in his trouble.



Moreover there is no thought of opposing the enemies with violence in spite of the military metaphors used. c) Finally, Westermann contends that the ones accused by the Psalmist are part of the community to which he himself belongs. The one making the complaint is quite clearly in every case an individual alone in his suffering and he concludes that the descriptions of the enemies do not admit conclusions that they are political, international or religious groupings.

In the present state of knowledge it is possible that no satisfactory resolution can be found to satisfy both sides of the debate. We have adopted at this stage the position somewhere between that of Mowinckel and Westermann. The following appears to be clear: first, in spite of Westermann's strictures Mowinckel is correct in believing that national laments exist - a reading of Psalms 59, 77, 89, 102 and possibly 9-10, 83 and 94, demonstrates this beyond doubt in our mind; and secondly, while Westermann's statements tend to exaggeration, (e.g. it is not true that "at no time" is anyone associated with the Psalmist in his trouble as the just mentioned examples testify), there is a real difference between the "we"-laments and the national "I" laments. After a careful examination of all lamentations involved the following tentative classification is suggested:

National "We"-Lamentations for current or relatively recent calamities:  
Pss. 44, 60, 74, 80: Lam. 5; Jer (8.14-15); 14.7-9, 19-22.

National "We"-Lamentations for distant calamities but with present effects:  
Pss. 79, 85, 90, 106, 137; Isa. 63.15-64.12

National "I" Lamentations for current or relatively recent calamities:  
Pss. 89.39-53.

National "I" Lamentations for distant calamities with present effects:  
Pss. (7), 9-10, (57), 77, 94, 102.

National "I" Lamentation for protection from a threat: Pss. 83<sup>124</sup> 59,(3).

From these National Lamentations the following *moods and motifs of Lamentation* are discernable:-

1. *Concerning God:* There is a clear distinction between those Psalms which speak of the present and recent past and the others. In the former God is accused in almost violent language of breaking the Covenant whereas the latter use much milder language which demonstrates respect and deference to his majesty. The former reveal bitterness and despair, horror and bewilderment at what has happened - almost rage at the frustration of their hopes - since there was no apparent reason for it, while on the other hand the latter where they refer to the past generally recognize the justness of God's action which resulted from the people's sins and confidently await the outcome of God's purpose although exhibiting some impatience at his inaction.

God is accused of being angry and of having abandoned his people. The verb **וַיִּזַח** (Pss. 44.10; 60.3; 74.1; 89.39, Lam. 5.22) frequently occurs in these contexts. The concept is expressed also by using other verbs such as **וַיִּתְּרֵם** (Isa. 64.6; Ps. 44.25) **מָאָס** (Ps. 89.39). A variety of verbs expressing anger appear **אָנָּה** (Ps. 60.3; 79.5 cf. 85.6), **עָשָׂה** (Ps 74.1; 80.5), **קָצַף** (Lam. 5.22; Isa 64.8). The consequences of Yahweh's action in withdrawing his presence are spelled out by the continuance of the accusation form with God as the subject of the verbs. Both perfect and imperfect forms of the verbs are used. In addition to the statement, the rhetorical question is also used very effectively to challenge God with his untoward actions. Thus he has caused Israel to be defeated, allowed Israel to be devastated, and the Temple desecrated, sent the people into Exile,

and made the nation a taunt and byword among the nations. In other words he has broken his covenants both with his people<sup>125)</sup> and also with his Anointed.<sup>126)</sup> Continued use in the cult may have added the motifs of forgetfulness and sleep on Yahweh's part.<sup>127)</sup> Similar motifs of abandonment and inaction on the part of God are to be found elsewhere outside the Psalms: Isa. 40.27; 49.14; 50.1; cf. 51.9; 58.3; 63.17; 64.9,12; Jer. 4.10 (deceit); 14.8-9, 19. In those laments which probably arose out of a situation created by a past calamity the major motif is God's inaction.<sup>128)</sup> The verbs שָׁכַח (Pss. 10.11; 77.10; 44.25; 74.19, 23; Isa 49.14) עָזַל בְּרַחוּק (Ps.10.1) are the most frequent here. Alongside the question "How long?" often stand petitions for Yahweh to awake and act on behalf of his people both to save them and to punish their enemies.

2. *Concerning the one lamenting:* Again a difference between the laments that deal with the present and recent past and those that relate more to the present effects of a distant calamity is to be seen. However, one thing is common to all these laments -- the longing for deliverance.

a) *Present and recent calamity:* Descriptions of the sufferings endured loom large in these laments. Death, destruction, defeat and degradation are blamed on both God and the enemy (Pss. 44.11ff., 23ff.; 60.3,5: 74.3-8, 20; 79.1-3,11; 80.6,13f; 89.39-53, Jer. 4.19ff; 10.19f, Lam. 5.2-6,8). Shame and disgrace are deeply felt (Pss 44.14ff; 74.10,18; 79.4,10; 80.7; 89.41, 42, 45, 51f; Lam. 5.1). Despair and dejection are apparent (Pss. 44.26; 74.9; 89.47ff) so that the mood of these Psalms is one of gloom. Bewilderment is also present. It arises out of a belief in the nation's innocence before God (Pss 44.18f, 21f; cf. 74.19,21) so that the Psalmist finds it hard to reconcile Yahweh's promises of perpetual presence and

protection<sup>129)</sup> with the current calamity. But a recognition of sin is also present (Pss. 79.8-9; Jer. 14.7, 20; Lam. 5.7, 16). Surprisingly a vindictive spirit is mostly absent from these laments and only appears in Jeremiah 10.25.

b) Past tragedy with present effects: The suffering aspect is not as prominent in these laments (Isa. 63.18f; 63.10f; Pss 10.1ff; 77.3ff; 102.4ff, 21; 123.4; 137.3; 144.7f) and is usually not precisely defined (Pss 77, 85, 90, 94, 123, 144). It would appear that much of the suffering arises out of the shame of being in subjection under foreign rule (Pss 137.1-3; 94.3ff; 123.3) and the sense of God's continuing anger (Pss 85.4-6; 90.7, 9, 11; 106.4f). A vindictive spirit is introduced in these laments (Pss 9.6f; 94.1f, 6; 137.7-9). In the laments discernible in Deutero-Isaiah a mood of despair and hopelessness is to be felt (Isa. 40.27; 49.14, 24; 50.1) which descends to actively opposing God's messenger who announces the coming restoration (45.9-13; 46.8; 48.1-11; 50.6f).

c) Threats: Fear and anxiety over the intentions of the enemies dominate two Psalms (59.3ff, 7f, 14f; 83.1-8). Coupled with this anxiety is a vindictiveness which longs to see God revenge the Psalmist on his enemies (83.9ff; 59.13f).

3. *Concerning the enemies:* Descriptions of the enemies are of two sorts: Those referring to their actions and those relating to their character.<sup>130)</sup> There is a distinct difference between the kind of actions predicated to the enemies in the past and the present and those actions in the "I"-laments that are said to result from a distant calamity. This difference may be more precisely defined as existing on the one hand between all the "we" and "I" laments of the recent past and, on the other, the "I" laments

over the current results of past tragedy. These differences are best seen in the following table.

TABLE 2/1

Recent Past or Current Calamity	Distant Past Calamity with Present Results
<p>A. <u>"WE" LAMENTIS</u></p> <p>ACTION: - defeat, plunder, death, destruction in Israel.</p> <p>Pss. 44.11; 74.4-8; 79.1; (60 implicit)</p> <p>- Israel taken into Exile</p> <p>Pss 44.13; (79 implicit)</p> <p>- taunt, mock, deride</p> <p>Pss 44.14f; 74.10f, 18; 79.4, 10, 12; 80.6</p> <p>BEING: nations, heathen, neighbours -they know not God's Name</p> <p>Pss 79.16; 44.11; 74.18</p> <p>- beasts</p> <p>Ps. 74.19</p> <p>C. <u>"I" LAMENTIS</u></p> <p>ACTION: - defeat, death, destruction.</p> <p>Ps .89.44ff</p> <p>- taunt</p> <p>Ps .89.42, 51f.</p> <p>BEING: - nations, neighbours - they know not God</p> <p>Jer. 10.25; Ps.89.42-51</p>	<p>B. <u>"WE" LAMENTIS</u></p> <p>Ps 137.7-8; Isa. 63.18</p> <p>Ps. 137.3</p> <p>- captors, nations, wicked men, foreign foes.</p> <p>Pss 137.4; Isa.63.18; 64.1</p> <p>- Edom, Babylon the destroyer.</p> <p>Ps. 137.8f</p> <p>D. <u>"I" LAMENTIS</u></p> <p>- hunt the poor, speak lies, commit murder.</p> <p>Pss 10.3, 7-10; 94.5f.</p> <p>- scorn God, Pss 10.4ff, 11; 94.3ff.</p> <p>- arrogant, Ps 123.3f.</p> <p>- wicked Ps. 10.2f</p>



There is a fairly close correspondence between the laments in groups A, B and C. The laments for group D, however, seem to be operating at a different level with respect to the enemies. What the enemies are and their identification is very much more indefinite. Indeed all the actions of the enemies in group D could be understood as descriptions of the enemies' character: - merciless, liars, murderers, slanderers, godless, etc.. There is in fact hardly any correlation between those enemies and those described in the laments of the other groups.

It is probable, therefore, that some of these laments of group D were originally individual personal laments adapted for congregational use in the exilic or post-exilic period. In addition to this in the post-exilic period national laments based on the old individual lament style of the pre-exilic period may have been composed for congregational use alongside the national "we" laments. The fact that they correspond with other "I" laments which complain of enemies in the same terms would seem to confirm such explanations. Mowinkel, as we have seen, draws the opposite conclusions. He believes all "I" laments referring to enemies are national except those which contain the sickness motif. These latter are to be regarded as personal. But as Westermann has clearly shown all the "I" laments of Gunkel's Individual Lamentation type show common enemy characteristics and they distinguish themselves from the *national* "we" and "I" laments by the functions ascribed to the enemies. These functions will be looked at below.

Finally it is to be noted that Psalm 83 stands in a class of its own. This Psalm is usually regarded as being a National Lamentation but it differs from all other members of its type by being directed against an enemy which is conspiring against God's people. In this respect it should



be compared with the enemy motif of the royal coronation Psalms (2 & 110).

#### B. INDIVIDUAL OR PERSONAL LAMENTATIONS

The Individual Psalms of Lamentation which have been examined to identify the *motifs* that occasioned the laments are: 3, (4), 5, 6, 7, 13, 17, 22, 25, 26, 27, 28, 31, 35, 38, 39, 40, 41, 42/3, 51, 54, 55, 56, 57, 61, (63), 64, 69, 70, (71), 86, 88, 102A, 109, 139, 140, 141, 142, 143. Outside the Psalms the laments investigated were Jeremiah 11.18-20; 12.1-6; 15.15-21; 17.12-18; 18.18.23; 20.7-18 and Job 6.2-7.21; 9.25-10.22; 13.20-14.22.

The various motifs of lamentation that these prayers exhibit are: God's action and/or inaction; fear arising out of unjust accusations or the threat of death; suffering through illness and the sense of guilt or innocence; activities of enemies and betrayal by friends and family. These motifs fall into the same three groups identified above for the national laments: accusation of God, bemoaning one's own situation and complaint against enemies. The evidence of these various motifs can be best seen when set out in tabular form.

TABLE 2/2 MOTIFS OF LAMENTATION IN THE INDIVIDUAL PRAYERS OF LAMENTATION

GROUP I		GROUP II				GROUP III		
God's action	God's Inaction	Sickness	Fear of Death	Guilt	Innocence	False Accusation	Enemies	Friend
J E R E M I A H								
12.1-4					(11.18-20)	11.18-20	11.18-20	(11.18-20)
15.15-18					12.1-4		12.1-4	(12/6)
					15.15-18		15.15-18	
					(11f)		17.12-18	
					(18.19-23)	(18.19-23)	18.19-23	
20.7-13						20.7-13	20.7-13	
J O B								
6.2-7.21	(6.2-7.21)	6.2-7.21	6.2-7.21		6.2-7.21	(6.2-7.21)		6.2-7.21
9.25-10.22	(9.25-10.22)	(9.25-10.22)	9.25-10.22		(9.25-10.22)	(9.25-10.22)		
13.20-14.22	(13.20-14.22)	13.20-14.22	13.20-14.22		13.20-14.22	13.20-14.22		(13.20-14.22)

TABLE 2/2 (cont.)

## MOTIFS OF LAMENTATION IN THE INDIVIDUAL PRAYERS OF LAMENTATION

GROUP I		GROUP II				GROUP III		
God's action	God's Inaction	Sickness	Fear of Death	Guilt	Innocence	False Accus- ation	Enemies	Friend
			P S A L M S					
		(3)					3	
					5	5	[4] 5	
6	6	6	6		7	7	6	
	13	(13)	13		17	17	7	
22	22	22	22			22	13	
		25		25		22	17	
		(26)			26	26	22	
		(28)	28			27	25	
		31					(26)	
	35	(35)				35	27	27
38	(38)	38		38			28	31
39		(39)	39	39			31	38
		(40)		40			35	
		41		41			38	
	42/43						40	
		(51)	51	51		42/43	41	41
			54				42/43	
			55			54	54	
						(55)	55	55
						56	56	
						57	57	
					[59]		[59]	
		[63]					61	
							[63]	
	69	69		69		69	64	
	(71)						69	
						[71]	70	
							[71]	
							86	
88		88	88			88		88
102A		102A	102A				102A	
					139	109	109	
						139	139	
						140	140	
							141	
						(142)	142	
				(143)		143	143	

# 1. Lamentation over the Activities of "enemies"

It is clear from this table that the dominant motif of these lamentations (except in the case of Job) is the activities of the "enemies". Besides the name "enemies" they are also termed "persecutors", "adversaries", "slanderers", "attackers", etc..<sup>131)</sup> The nominal phrase עֲשֵׂי אֵל ("workers of evil"), on which Mowinckel sets so much store as a characteristic of the enemy group as a whole, only occurs five times. While it may be admitted that עֲשֵׂי אֵל may mean "manipulators of magical power", i.e., sorcerers, there is no need to regard all enemy activity, particularly in respect of the "sickness" laments, as involving spells and black magic.<sup>132)</sup> Besides this it is important to realise, as Westermann points out, that in no case is the sickness ever ascribed to enemy activity.<sup>133)</sup>

The activities of the enemies are wide ranging and many images are used to describe their plans and deeds against the faithful Israelites praying these prayers.

Images of *war* are very common (Pss 3.7; 27.3; 55.19; 56.2; 62.4; 109.3; 120.7; 140.3, 8; Jer. 20.17) and so too are the *weapons of war* in the enemies' hands (Pss. 7.13f; 37.14; 57.5; 59.8; 64.4; 120.4).

The enemy is often described as a *hunter* who uses nets, pits and traps in order to ensnare his victims (Pss 7.16; 9.16; 31.5; 35.7f; 57.7; 140.6; 141.6f; Jer. 18.22).

Another image used to picture the enemies is that of the *brigand* who with cunning and stealth lies in wait for his victims and plunders both their life and wealth (Pss 10.3, 8ff; 35.10ff; 37.12; 56.7; 59.4; cf. Lam. 3.52).

Other places speak of the enemies as *wild animals* who fill the Psalmist with dread (Pss 7.3; 10.9; 17.12; 22.13f, 17; 27.2; (35.21); Cf. Job 29.17).

Besides these images there are many straightforward descriptions of the enemies' activities. Their twisted ways, malicious thoughts and evil and sneering words are bemoaned (Pss 25.19; 27.12; 31.12; 35.15ff; 38.12f; 41.10; 55.4f; 69.8; 88.9, 19; Jer. 11.19; 12.6; 18.23; 20.18; Job 11.13-19). In some prayers their injurious words and ideas are quoted (Pss 3.3; 22.9; 35.21; 25; 40.16; 41.6,9; 42.4,11; 64.6f; 71.11; Jer. 11.19; 17.5; 18.18; 20.10). These malicious words are directed not only against the pious but also against God himself (Pss 5.11; 10.4, 5, 13; 17.13; 28.5; 64.6ff).

When these acts and words of the enemies are considered it is soon realized that there is a very real difference between them and the activities of the enemies in the truly national laments. In the latter the calamity has already happened and the enemies are regarded as having caused it.<sup>134)</sup> In the personal "I" laments, however, the enemies are spoken of as either planning or threatening to act (Pss 7.3; 27.2; 64.5; 140.5; 17.11; 31.14; 37.14, 32; 62.5) or uttering calumnies against the one praying (Pss 42.11; 69.10; 102.9; 22.8; 35.16; 39.9) or rejoicing over his misfortune (13.4; 22.18; 35.19, 21, 24ff, 39.17). These last references obviously look back to an already existing sorrow which has occasioned the derision. But it is never said that this occasion was caused by the enemies.

Alongside these Laments over the actions and words of the enemies, which are to be found in practically all the Psalms and the laments of Jeremiah, stand statements about the behaviour of *relatives and friends*

of the one lamenting. This group of people are described as having failed the Psalmist in his time of need and instead of standing by him reject and despise him (Pss 27.10; 31.12; 38.12; 41.10; 55.13f; Jer. 12.6; 20.10; Job 19.13-19; cf. Ps 41.7; 55.22). Only Psalm 88 identifies the enemies with the Psalmist's friends (vss 9 and 19).

## 2. Lamentation over the Activity of God

The *accusations levelled against God* are of two kinds: a) The first is very much akin to the charges levelled in the Communal Lamentations - God has forsaken the petitioner and caused the calamity lamented (Pss 13.2; 22.2; 38.3; 39.11; 88.6ff, 15ff; 102.11). He is accused of being deceitful (Jer. 15.8; 20.7) & of acting arbitrarily and unjustly (Jer. 12.1ff; Job 7.17ff; 9.16-24; 16.6-17; 21.7-26). b) God is accused of not acting to alleviate the suffering. This is primarily through the use of the negative petition which is quite a feature of these lamentations in contrast to the national laments. e.g.

"Hide not your face from me.

Turn not your servant away in anger...."

Cast me not off, forsake me not." (Ps 27.9)<sup>135)</sup>

Thus the harshness of the direct accusation is lessened. That the negative petition occurs in the Individual Lamentation far more frequently than in the Communal Lamentation is undoubted but whether this fact can be used in evidence for the development of the lament in ancient Israel, as Westermann does, is another matter. The negative petition and the fact that the direct accusation and the rhetorical question "Why?" and "How long?" are less frequent in the Individual Lamentations suggests to Westermann that the Communal preceded the Individual Lamentation in



Israel's cultic history - a suggestion that is diametrically opposite to Mowinckel's view.<sup>136)</sup> Unfortunately Westermann fails to take account of the other fact which arises out of the evidence that in both Job and Jeremiah, whose laments are patterned on the cultic model exhibited in the Psalms, God is addressed in the most outrageous fashion.<sup>137)</sup> This suggests that simple developmental schemes are inappropriate in dealing with the biblical evidence.

### 3. Lamentations over Personal Suffering

The *personal situations of those praying* these personal "I" laments in the Old Testament is difficult to determine except when, as in the case of Job and Jeremiah, the context supplies the details of the situation in which a lament may be offered. One result of this difficulty has been the uncertainty of scholars about the original settings of these Psalms of Lamentation, the identification of the one lamenting and the date of the origin of the laments.<sup>138)</sup> As the Table above shows practically all the laments mention "enemies" who, nevertheless, remain ill defined. Similarly, the motifs of sickness, fear of death, guilt, innocence and false accusation are never given except in the most general terms. As Gunkel points out it is often impossible to be more exact about the cause of lamentation than the general motifs which can be satisfactorily determined for the Gattung as a whole from the various individual images to be seen in the Psalms.<sup>139)</sup>

There would appear to be two main groups of lamentations which embrace the majority of the personal "I" laments: Sickness and Accusation.

a) Sickness Lamentations: Quite a few laments complain about illness.<sup>140)</sup> The illness is usually described in quite general terms. Unlike the Babylonian Psalms of Penitence the sickness is never attributed to the



activity of sorcerers or manipulators of occult power.<sup>141)</sup> In fact most Psalms do not refer to its origin at all. They simply appeal to Yahweh to remove it and to heal them (Pss 13.4; 22.15f; 28.1; 30.10f; 41.11; Jer. 17.14; Job 7.7). Others seek to discover the relationship between Yahweh and the illness - God himself is the cause of the trouble (Pss. 38.3, 4; 39.11; 51.10; 69.27; 88.5ff, 14ff; 102.11; Job 4.7; 6.4; 7.12, 14ff; 9.3, 4; 10.2ff, 14ff; 13.23ff; 16.13). From the negative side the suffering is conceived of as arising out of Yahweh's abandonment of the sufferer (Ps 13.2; 22.2; 42.10; 43.2; 71.9, 11, 18; 88.15). The thought that God has acted from *anger* appalled the pious Israelite (Ps 6.2; 38.2, 4; 38.4; 39.12; 88.8, 17; 102.11; Job 16.9, 12ff; 19.11f). It could even appear that God had become an enemy (Job 13.24).

Closely connected with this motif of sickness caused by divine anger is the motif of *sin and guilt*. God does not act arbitrarily although this may sometimes appear to be the case.<sup>141)</sup> The penitential lamentations recognize that the suffering brought about by God is a result of sin so that the confession of sin and prayer for the removal of the guilt loom large (Pss 6.2; 38.2, 5, 19; 40.5, 13, 19; 51.5-7; 69.6).<sup>141a)</sup>

In attempting to determine the *Sitz im Leben* of these sickness penitential lamentations it has to be borne in mind that in ancient Israel the sick man was cultically unclean. He could not enter the sanctuary without being certified clean by a priest.<sup>142)</sup> These prayers, therefore, have to be envisaged as being offered away from the sanctuary by the sick man himself or else offered by his friends or relatives in the sanctuary on his behalf.

b) Lamentations of the Accused: The lamentations which exhibit the motifs of *accusation* and *innocence* were probably used in the sanctuary

by those accused of crimes which required some form of divine decision. Hans Schmidt first put forward this thesis in his monograph entitled *Das Gebet der Angeklagten im Alten Testament* back in 1928.<sup>143)</sup> Basing himself on I Kings 8.31f he argues that in ancient Israel when two Israelites had a dispute the case was brought before Yahweh if it could not be settled in the secular courts. The temple was a place where lawsuits (*Gerichtsverfahren*) or more precisely courts of enquiry (*Untersuchungsverfahren*) were held and we must think of an ordeal (*Gottesgericht*) of some sort being used to determine insoluble cases. God decides the guilt or innocence of the accused and it was in such situations that many of the Psalms of Lamentation were used. He calls them Prayers of the Accused (*Gebet der Angeklagten*). These are laments over the actions of the enemies described above and offered by those they have accused. They are detained in the sanctuary<sup>144)</sup> to fulfil their oath of innocency.<sup>145)</sup> Having done this they offer their prayer for Yahweh to intervene on their behalf and, at the same time, protest their innocence demanding the punishment of their false accusers and vowing to offer a thankoffering (*תודה*) if the verdict goes their way. They then go to bed and while they are asleep Yahweh's decision is made known. On waking the innocence or guilt of the accused is revealed. If innocent the vow is fulfilled.

An interesting aspect of Schmidt's thesis is his inclusion of the "sickness" Psalms in the prayers of the accused.<sup>146)</sup> He argues that the coexistence of "enemies" and "sickness" motifs in the "I" laments points the logical conclusion that the sick man would have been the object of evil man's calumnies and accusations. "Mancher war in der furchtbaren Lage, beides in einer Person zu sein."<sup>147)</sup> He gives Psalms 31, 38 and 69

as examples. One difficulty with this view-point is how one is to relate the Psalms of sickness which make confession of sin to those of the accused which make confession of innocence.

It may be properly pointed out that the confession of sin to God may not be an admission of guilt with respect to the accusations of the enemies. A case in point is to be found in Psalm 38.18ff; where the Psalmist confesses his sin and also denies any right to his persecutors as justification for their evil deeds. This confession of sin, therefore, must be a general admission of guilt which inheres in the human situation - an expression of sorrow for unknown sins committed in the past and/or for cultic sins which prevent God from hearing the accused's prayer.

If a sick person was accused of wrong doing by his enemies (and friends) how could he offer prayer and receive God's favourable verdict if he was prevented from entering the sanctuary because of his sickness? It is likely that these prayers were written down and used on behalf of the sick-accused by priestly or prophetic mediators. However, not all sickness laments should be regarded as being prayers of the accused, as L. Delaket contends.<sup>148</sup> This is clearly seen from both Jeremiah and Job as well as Psalms 39, 41 and 51. In each of the situations depicted by these laments the relationship between enemies, innocence, accusation, guilt and sickness is different. E.g., Psalm 51 is a confession based on a divine sentence of guilty (vs. 5), there is no reference to enemies at all. The same is true, more or less, of Psalm 39. In Psalm 41 the enemies appear not to be bringing charges against the sick person. They are simply vilifying him. The Psalmist's prayer is for hearing and requital. Similarly Job is slandered by his friends but he refuses to admit any guilt at all as a basis for God's action in afflicting him. And Jeremiah

uses the language of sickness<sup>149)</sup> in order to express the agony over his rejection by the people and the plotting of his enemies to bring about his downfall. That Jeremiah prayed for vindication is undoubted.<sup>150)</sup> But the fuel which stoked his enemies' fires of hate was not any sickness but the Word of Yahweh he was compelled, often unwillingly, to proclaim.

\*\*\*\*\*

To conclude this chapter we shall summarize the investigation so far and state the criteria we shall use to identify the prose lamentation prayers.

When we ask what are the characteristics of the Songs of Lamentation that designates them as forming a literary type agreement among the scholars is fairly general.<sup>151)</sup> The Lamentation Songs employ certain recognizable formal elements; they stem from a cultic setting which formally lament through specific rituals the state of the faithful; and they use stereotyped lamenting motifs.

The basic constituent elements of the Songs of Lamentation are:

- # formal *Address* to Yahweh;
- # lamenting *Petition* for help;
- # *Lament/Complaint* over the situation. Occasionally this takes the form of *Confession of Sin* or *Assertion of Innocence*;
- # *Reasons* for complaint and/or why Yahweh should hear and act;
- # *Vow* to do something for God; and
- # *Confidence* in God's mercy may be stated.

These elements do not necessarily come in this order. Sometimes they are repeated over and over again in varying combinations and sometimes one or more may be omitted.

The frequent conjunction of a *Thanksgiving Song* at the end of the Lamentation suggests that the change in mood is due to the intervention of an Oracle of Salvation. Thus a liturgical action emerges which has

some claim to wholeness: Lamentation including outward signs of sorrow, Sacrifice, Oracle of Salvation, Thanksgiving.

With respect to the elements themselves we have assumed that the existence of a *lamenting* Petition, a Lament/Complaint, a Confession of Sin, a Claim to Innocence or a Vow warrents the examination of a prose prayer as a possible lamentation. The qualification of "lamenting" before Petition is necessary because it is quite patent that not all Petitions can be assumed to be lamentations in spite of what Gunkel held. This mood of "lamentation" is supplied either from the context or from the prayer itself.<sup>152)</sup>

Not all the cultic situations of the formal Lamentations are the same. Lamentations were offered as part of liturgical celebrations both for individual Israelites and also for the nation. Naturally enough Personal or Individual Lamentations use the first person singular "I". They were offered by those awaiting trial in the Temple, by sick people requesting healing and by those burdened with a sense of guilt. The national Fast used both "We" and "I" Psalms. The latter were offered by the national leader. There is, however, only one clear example: Psalm 89.39ff.. Nevertheless a number of the Individual Psalms were apparently adapted by the community during or after the Exile for national purposes.

It is difficult to know how far the prose prayers are recognizable as being cultically oriented. In some contexts the prayers may have a cultic source because they occur in narratives which may be describe as *hieroi logoi* of the origin of sanctuaries. Thus prose lamentations may not necessarily be informal spontaneous non-liturgical pieces.

The motifs used in Lamentation Songs fall into three groups corresponding to the object of the Lament/Complaint. The first group *accuse God* either explicitly or implicitly of failing to fulfil his obligations or for having actually caused the tragedy. The second group *complain of opponents or enemies* who have caused the Psalmist's trouble (National



Psalms) or threaten, abuse, or accuse the one making the lamentation (Personal Psalms). The former are obviously international or political enemies but the identity of the latter is far from certain. That they are personal rather than political can be gauged from the fact that in a number of instances they are complained of as having been personal friends of the Psalmist. The third group *bemoan the situation of the Psalmist* himself. He may be sick, deep in depression, afraid, in pain, falsely accused, threatened, humiliated, outraged, vindictive and so on.<sup>153)</sup>

We can expect to find similar motifs in the prose lamentations and their existence in a prayer will cause it to be included for examination eventhough it may have not/formal lamenting element. But because of the rather vague and stereotyped nature of the personal and enemy motifs in the Psalms, due no doubt to their wide and general usage, it is <sup>more</sup> likely that the motifs of the prose prayers are far more specific. We should, therefore, expect to find the motifs of the prose lamentations to be far more explicit and wide-ranging than those we have recognized in the Psalms.

The criteria we shall use for the choice of pre-exilic prose lamentation prayers are as follows:

1. The unit will be a speech addressed directly or indirectly to God.
2. It will be non-poetic in style. Our guide here will be Kittel's *Biblica Hebraica*<sup>3</sup>.
3. It will be pre-exilic. Our *terminus ad quem* is the book of Deuteronomy.
4. It will possess an explicit or implicit *Lament*.
5. It may or may not have an explicit or implicit *Petition*.
6. The *Lament* may not necessarily be for the addressee. It may be uttered on behalf of a third person. Thus *Intercessions* are included.
7. Where the vocabulary of lamentation is used to introduce a prayer it will be considered as a lamentation unless there are good reasons to the contrary.<sup>154)</sup>



### CHAPTER 3

We have examined all the prose prayers of the historical and prophetic books of the Old Testament excluding Ezra, Nehemiah, 1 and 2 Chronicles, Haggai, Zechariah and Malachi. These prayers are listed below. These we have examined in some detail in the following chapters are marked with an asterix (\*).

#### I

A list of all prose prayers in the historical and prophetic books of the Old Testament but excluding Ezra, Nehemiah, 1 and 2 Chronicles, Haggai, Zechariah and Malachi and Jonah.

#### GENESIS

- |          |                    |   |
|----------|--------------------|---|
| 1*       | 4.13-14 (J)        | Cain's appeal against Yahweh's Sentence                 |
| 2*       | 15.2-3 (JE)        | Abram's complaint over childlessness                    |
| 3*       | 15.8 (J)           | Abram's request for a sign                              |
| 4*       | 16.5 (J)           | Sarai's wish for God's judgment                         |
| 5        | 17.18 (P)          | Abraham's petition for Ishmael                          |
| 6*       | 18. 23b-25 (J)     | Abraham's intercession for Sodom                        |
| 7*       | 19.18-20 (J)       | Lot's request to be allowed to go to Zoar <sup>1)</sup> |
| 8*       | 20.5 (E)           | Abimelek's appeal against God's sentence                |
| 9A/B*    | 24.12-14/42-44(J)  | Abraham's servant's prayer for a sign                   |
| 10.      | (25.22b (J)        | Rebecca's lament over her condition) <sup>2)</sup>      |
| 11.      | 28.4 (E)           | Isaac's blessing of Jacob                               |
| 12       | 28.20-22 (E)       | Jacob's vow to Yahweh                                   |
| 13*      | 30.24 (J)          | Rachel's wish for another son                           |
| 14A/B/C* | 31.49, 51b, 53 (J) | Laban's wishes for a covenantal relationship            |
| 15*      | 32.10-13 (J)       | Jacob's prayer for protection from Esau                 |

- 16/17\* 32.26b, 29a (J) Jacob's refusal and request
- 18 (42.28b (E) Jacob's sons' complaint over God's action)
19. 43.14 (J) Jacob's wish for his sons - a blessing <sup>3)</sup>
- 20A/B 48.15-16, 20(E) Jacob's blessing on Ephraim and Manasseh

## EXODUS

- 21\* 3.11 (E) Moses' first response to Yahweh's call
- 22\* 3.13 (E) Moses' second response to Yahweh's call
- 23\* 4.1 (J) Moses' third response
- 24\* 4.10 (J) Moses' fourth response
- 25\* 4.13 (J) Moses' fifth response
- 26\* 5.21 (J) Israelite overseer's appeal to God
- 27\* 5.22-23 (J) Moses' complaint against God
- 28A/B 6.12/30 (P) Moses' response to Yahweh's directive
- 29 (17.2a (J) People demand water from Moses)<sup>4)</sup>
- 30\* 17.4(J) Moses' appeal to Yahweh to act
- 31\* 17.7 (J) The people test Yahweh
32. 19.23 (J) Moses' response to Yahweh's command
- 33\* 32.11-13 (JE) Moses' first intercession for the people
- 34\* 32.31-32 (J) Moses' second intercession
- 35\* 33.12-13 (J) Moses' third intercession
- 36\* 33.15-16 (J) Moses' fourth intercession
- 37\* 33.18 (J) Moses' request to see God's glory
- 38\* 34.9 (JE) Moses' fifth intercession

## NUMBERS

- 39 10.35 (J)\* Prayer for the beginning and end of day

- 40\* 11.11-15 (JE) Moses' complaint against Yahweh  
 41 (11.20b (J) The people's lament before Yahweh)  
 42\* 12.13 (J) Moses' intercession for Miriam  
 43\* 14.13-19 (J) Moses' intercession for the people  
 44\* 16.15 (J) Moses' petition against Dathan  
 45 16.22 (P) Moses' intercession for the congregation  
 46 21.2 (J) Moses' vow  
 47\* 21.5 (E) People's complaint against God and Moses  
 48\* (22.34 (J) Balaam's confession to the Angel of Yahweh)  
 49. 27.16-;7 (P) Moses' prayer for a new leader

## DEUTERONOMY

- 50 1.11 (D) Moses' blessing on Israel  
 51 3.24-25 (D) Moses' plea to be allowed to enter Canaan  
 52 9.26-29 (D) Moses' intercession for Israel  
 53 21.7-8 (D) Elder's confession and prayer for forgiveness<sup>s)</sup>  
 54 26.5-10 (D) A prayer of thanksgiving and dedication  
 55 26.13-15 (D) An Israelite's confession and prayer

## JOSHUA

- 56 (5.13b-15 Challenge to the Captain of the Lord's Army)  
 57\* 7.7-9 Joshua's lament over Israel's defeat  
 58 7.24b Joshua's curse on Achan

## JUDGES

- 59 1.1b An enquiry of the oracle of Yahweh  
 60\* (6.13 Gideon's first response to Yahweh's angel)  
 61\* (6.15 Gideon's second response)

- 62\* (6.17 Gideon's request for a sign)
- 63\* 6.22 Gideon's lament over seeing Yahweh's sign
- 64\* 6.36-37 Gideon's first request for a sign
- 65\* 6.39 Gideon's second request for a sign
- 66 10.10 (Dtr) People's confession of sin
- 67 10.15 (Dtr) People's second confession and prayer for help
- 68 11.30-31 Jephthah's vow
- 69\* 13.8 Manoah's prayer for the reappearance of the man of God.
- 70/71/72 (13.12,15,17 Manoah's conversation with the angel of Yahweh)
- 73\* 15.8 Samson's lament over the lack of water
- 74\* 16.28 Samson's prayer for vengeance
- 75\* 16.30a Samson's wish to die with the Philistines
- 76 20.18 An enquiry at the oracle
- 77 20.23 An enquiry at the oracle
- 78 20.28 An enquiry at the oracle
- 79\* 21.3 Lament by Israel over Benjamin's destruction

## I SAMUEL

- 80\* 1.11 Hannah's prayer and vow for a son
- 81 2.20 Eli's blessing on Elkanah and Hannah
- 82 10.22 An enquiry at the oracle
- 83 12.10 (Dtr) Israel's confession and prayer for deliverance
- 84 14.27a Saul's enquiry at the oracle
- 85\* 14.41 LXX Saul's lament and enquiry at the oracle
- 86\* 16.2 Samuel's protest at Yahweh's command
- 87 23.2 David's enquiry at the oracle
- 88\* 23.10-12 David's lament and enquiry at the oracle

89 A/B*	24.12/15	David's wishes for Yahweh's judgment
90	30.8	David's enquiry at the oracle
II SAMUEL		
91	2.1	David's enquiry at the oracle
92	3.29	David's curse of Joab and his family
93*	3.39b	David's wish for the punishment of Joab
94	5.19	David's enquiry at the oracle
95	7.18-29	David's prayer of thanksgiving
96	10.12*	Joab resigns himself to God's will
97	14.17	The wise woman's wish for the king
98*	15.26	David's resignation to Yahweh's will
99 *	15.31b	David's petition against Ahithophel
100*	23.17	David's lament over his bodyguard's act
101	24.3	Joab's wish for the increase of Israel
102*	24.10	David's confession and prayer of forgiveness
103*	24.17b	David's confession and intercession

## I KINGS

104	1.36-37	Benaiiah's wish for blessing on the king
105	3.6-9 (Dtr)	Solomon's prayer for wisdom
106	8.12-13	Solomon's prayer for Yahweh's presence
107	8.15-21 (Dtr)	Prayer of praise and dedication
108	8.22-53 (Dtr)	Solomon's prayer of dedication
109	8.47b (Dtr)	People's confession of sin
110*	17.20-21	Elijah's intercession for the widow's son
111*	18.36-37	Elijah's petition for a sign
112*	19.4b	Elijah's plea to be allowed to die
113*	19.10/14	Elijah's lament over the triumph of Baal

## II KINGS

- 114\* 2.14b Elisha demands a sign
- 115\* 5- 17-18 Naaman's wish-petition for forgiveness
- 116 6.17\* Elisha's intercession for the young man
- 117 6.18\* Elisha's prayer against the Arameans
- 118 6.20 Elisha's prayer for the Arameans
- 119 6.27<sup>5)</sup> The king's wish for the woman
- 120 19.15-19 (Dtr) Hezekiah's prayer for deliverance  
= Isa 37.15-20
- 121 20.2 (Dtr) Hezekiah's prayer for healing  
= Isa 38.3

## JEREMIAH

- 122 1.6 The prophet's protest against his call
- 123 4.10 He accuses Yahweh of deceiving the people
- 124 14.13 Complaint against false prophets
- 125 32.17a, 24-25 Lament over Yahweh's command
- 126 (45.3 Baruch's lament)

## EZEKIEL

- 127 4.14 Response to Yahweh's command to eat meat
- 128 9.8 Lament over Yahweh's destruction of Zion
- 129 11.13b Lament over Yahweh's destruction of Zion
- 130 21.5 Lament over the people's response

## AMOS

- 131 7.2.\* Amos' first intercession for Jacob
- 132 7.5 \* Amos' second intercession for Jacob



## II

Our procedure in exegesis has been as follows. We begin with an examination of the prayers of Moses and then, using the Mosaic prayers as a guide, we examine the remaining pre-exilic prose lamentation prayers. Our reasons for adopting this method are two: first, the Mosaic prayers are the most numerable of any individual in the Old Testament and secondly, they represent the norm for prayers to Yahweh. This second assertion can be justified by considering the unique relationship Moses' held with Yahweh.

If he were your prophet....<sup>6)</sup>

I would make myself known to him in a vision

I would speak to him in a dream.

Not so with my servant Moses

In all my house he alone is faithful

Mouth to mouth I speak with him

Openly and not in riddles.

He beholds the form of Yahweh. (Numbers 12.6-8)<sup>7)</sup>

As the mediator of the covenant *par excellence* we would expect his prayers to reflect the ideal style and form of prayers in ancient Israel. Moreover we could expect that his prayers would have exerted a continuing influence on the language and structure of prayers to Yahweh in the Old Testament at least up to the time of the Exile.

Moses' prayers fall into two distinct groups: Those offered on Mount Sinai<sup>8)</sup> and those spoken while the Israelites were in the Wilderness.<sup>9)</sup> Only one prayer stands outside these two groups - Exodus 5.22-23<sup>10)</sup> - and that is so related to the first group of Sinai speeches that we have

included it with them. With respect to both these groups of Sinai prayers we have not tried to classify them or arrange them into types or sub-types, they are presented as they occur. A classification will follow the exegeses of the Mosaic prayers and the presentation of the remaining lament-prayers in pre-exilic Israel will be based on it.

In carrying out this investigation of the pre-exilic prose lamentations particular attention has been paid not only to the grammatical and literary structure of each prayer but also to the verbal relationships both within the prayer and with its context. It is believed that this has helped to identify certain Hebraic stylistic features which are only now being recognized in semitic studies as part of the rhetorical art of ancient Israel.<sup>11)</sup>

In this and the following chapter the intention is to examine the prayers of Moses in the belief that his prayers were regarded in ancient Israel as the archetypes of speech with Yahweh. It is hoped that this will provide us with the tools for classifying other lamentation prayers in ancient Israel. To begin with we shall examine each of the contexts of the prayers (pp. 75ff, 119ff) and then the prayers themselves (pp. 85ff., 131ff). At the end of chapter 5 a classification of the Mosaic prayers will be made on the basis of their structural elements. Any detailed comparative analysis has been left until the final chapters after all the prayers both Mosaic and non Mosaic have been examined.

The prayers of Moses in the JE traditions have two primary contexts: Mount Sinai/Horeb and the wilderness through which, the traditions tell us, Israel passed on her way to the promised land. There is only one exception to this observation: Moses soon after his return to Egypt in response to his call by Yahweh to bring his people out of their bondage complains to Yahweh that he has not fulfilled his promise (Exodus 5.22-23). But this prayer is so tied to the call narrative of chapters 3 and 4 that we feel justified in treating it in that context. These ties between chapter 3, 4 and 5 will be dealt with below.

## I

*THE SINAITIC DIALOGUES BETWEEN MOSES AND YAHWEH: EXODUS 3-4(5) and 32-34.*

These encounters on the sacred mountain between Yahweh and Moses provide the framework of the Exodus-Wilderness Wandering-Covenant narrative of the JE *Heilsgeschichte*.<sup>1)</sup> Their original structural significance has been somewhat obscured by the later editing of the epic by the Priestly writers.<sup>2)</sup> The principal aim of the dialogues would appear to be to highlight the role of Moses in the Israel-Yahweh covenant relationship. The people owe their existence as God's heritage which guarantees God's

presence in their midst to the activity of Moses and his intercession as the covenant mediator.

Each narrative will be dealt with separately and then we shall endeavour to grasp their interdependence. It is not intended to enter into any detailed analysis because of the limitations of space. Nevertheless we shall try to provide as full a description of the literary character of these chapters as is necessary to understand the prayers in their context.

The historicity and originality of the Sinai dialogues should not determine our attitude towards the importance of the prayers they contain for our understanding of ancient Israelite lamentation prayers. At least they reflect the attitude of normative Yahwism of the period of the Monarchy towards converse with the divine and would have had considerable effect as we have already pointed out on subsequent prayer responses to God.<sup>3)</sup>

Finally it should be pointed out that we are primarily concerned with the meaning and function of the prayers in their present contexts rather than the contexts' and therefore the prayers' historical developments. Nevertheless the importance of the historical development of traditions is recognized for a proper grasp of the meaning of the prayers as they now exist.

A. EXODUS 3.1 - 4.17:<sup>4)</sup> Martin Noth argues that Exodus 3.1-4.17 is secondary and a late interpolation into the context.<sup>5)</sup> From the points of view of the history of tradition and of the overall literary composition this may be true - though we doubt it,<sup>6)</sup> but from the religio-historical viewpoint it fits in entirely with the sort of I-thou confrontation and call which the ancients would expect a religious leader to have before he embarked on his mission.<sup>7)</sup>

[Noth does not believe that this tradition of Moses' call belongs to the primary traditions on the theme "guidance out of Egypt" since Moses

did not belong to it originally.<sup>8)</sup> Indeed according to Noth "Moses does not belong to the main substance of any of the Pentateuchal themes but only to the narrative elaboration."<sup>9)</sup> We need not go into the controversy that has arisen over the results of Noth's findings,<sup>10)</sup> nor into that which rages over the historical relationship between the Sinai and exodus traditions.<sup>11)</sup>]

Childs writes, "There is general agreement among commentators who reckon three(?) major strands on the division of the chapter into sources."<sup>12)</sup> Martin Noth's analysis, which is fairly representative of this consensus, is given here.<sup>13)</sup>

J: 3.1-4a, 5, 7, 8a $\alpha$  (8a $\beta$ b), 16, 17a $\alpha$ , (17a $\beta$ b), (18-22); 4.1-4, (5), 6, 7, (8, 9), 10-12, (13-16) - Aaron is generally regarded as a secondary element in the J account.

E: 3.4b, 6, 9-14, (15).....; 4.17....

The responses made by Moses to God's call are contained in both J and E (J: 4.1, 10, 13; and E: 3.11, 13).

The structure of the call narrative has been subjected to analysis in recent years.<sup>14)</sup> Dr. Habel's work produces the following outline:<sup>15)</sup>

- a) the divine CONFRONTATION (Ex 3.1-4a; cf. Ju 6.12a; Jer 1.4; Isa 6.3-7; Ezek 1.1-28)
- b) the introductory WORD (Ex 3.4b-9; cf. Ju 6.12b (13)<sup>16)</sup>; Jer 1.5a; Isa 6.3-7; Ezek 1.29-2.2; Isa 40.1-2)
- c) the COMMISSION (Ex 3.10; cf. Ju 6.14; Jer 1.5b; Isa 6.8-10; Ezek 2.3-5; Isa 40.3-6a)
- d) the human OBJECTION (Ex 3.11; cf. Ju 6.(13), 15; (1 Sam 9.21); Jer 1.6; Isa 6.11a; 40.6-7; (Ezek 2.6, 8 implied)
- e) the divine REASSURANCE (Ex 3.12a; cf. Ju 6.16; Jer 1.7-8; Isa 6.11-13; Ezek 2.6-7; Isa 40.8-11)

f) the SIGN (Ex 3.12b; cf. Ju 6.17(22); Jer 1.9-10; (Isa 7); Ezek 2.8ff.)

Beyond 3.12 expansions and elaborations of the objections raised by Moses are found. It is suggested that various traditions of testing and response for the office of judge and/or prophet have been brought together in this

narrative and made the experience of the one who is the archetypal judge, and prophet of Israel - Moses. Habel suggests that the call

*Gattung* has its *Sitz im Leben* in international diplomatic circles.

When a messenger declares to his addressee his authority he describes his 'call' to be messenger.<sup>17)</sup> After surveying the literature Childs disagrees with Habel and suggests that the setting of Exodus 3 is the call to the prophetic office.<sup>18)</sup> We would suggest that it goes back to the office of judge in early Israel which was closely allied with prophetic inspiration and charismatic ecstasy before a clear distinction grew up between the two ministries of prophet and judge.<sup>19)</sup>

Childs also brings out the following stylistic features of the call narrative.<sup>20)</sup>

i) "The verses fall into groups each of which uses a different cluster of verbs from one Hebrew root." E.g. ראה (3.2-7); שלח (3.10-15); Hi-אמן (4.1-9); דבר and פה (4.10-17).

ii) Certain "phrases occur throughout the chapters to provide a thematic

אלהי אברהם יצחק ויעקב	3.6, (13), 15, 16; 4.5.	[unity.]
עלה/יצא/Hi-מאריך מצרים	3.8, 10, 12.	
אהיה עמך	3.12; 4.12, 15.	
ידעתי	3.7, 19; 4.14.	
שלח	3.10, 14, 15, 20(2x); 4.4(2x), 13(2x)	
עמי העם	3.7, 10, 12, 21; 4.16.	

3. "After the initial description of the theophany a similar style continues throughout both chapters in the use of an extended dialogue." The speeches of God are long in contrast to Moses' short often brusque responses.

"Moses raises five objections to his commission". They have no inner logical connection and are thrown up one after the other as God finishes



responding to its predecessor. "The picture emerges of one person trying to reason with another who is throwing up arguments, but basically, whose will, not mind, is resisting the call."<sup>21)</sup>

B. EXODUS 32.1 - 34.28:<sup>22)</sup> In Moses' final appearance on the holy mountain the roles of the two participants are dramatically reversed! Yahweh is the reluctant one and Moses has become the persuader. Instead of a diffident and hesitant messenger we are presented with a bold, decisive and compassionate leader. Only his stubbornness remains! God on the other hand is painted largely in rather sombre tones. He is wrathful,<sup>23)</sup> unforgiving (at least at first),<sup>24)</sup> and refuses to go with the people.<sup>25)</sup>

It is not until the last scenes when God pronounces his name and renews the covenant that God reacts positively.<sup>26)</sup> This role reversal may inhere in the material itself but it may also have been deliberately contrived.

Scholars differ widely in their attitudes to the literary nature of these three chapters. Leaving aside those conservative scholars who regard them as a unity,<sup>27)</sup> we find views ranging all the way from Noth who thinks that the major source is J<sup>28)</sup> to Beyerlin who argues that E is dominant.<sup>29)</sup> With respect to chapter 33 for instance Noth writes, "A literary-critical analysis of Ex 33 is probably impossible. Apparently we have here a conglomeration of secondary accretions...Nothing in this chapter speaks of E".<sup>30)</sup> Beyerlin on the other hand says, "Exodus 33.3b-4, 5-6 and 7-11 belong to E; 33.1, 3a belong to J. Later parts of the J source are to be found in 33.12-17, 18-23."<sup>31)</sup> There is however fairly general agreement that 34.1-28 predominantly come from the J source though Beyerlin wants to recognize E in verses 10-26.<sup>32)</sup>

But these differences are not as serious as those which arise when the development of the traditions contained in these chapters is looked at. Noth's position would appear to be that chapter 32 was composed as a condemnation of the bull statues of Bethel and Dan and chapter 33 is made up of a series of accretions to that story. Chapter 34 on the other hand originally came after 24.12-15a.<sup>33)</sup> Beyerlin is opposed to the von Rad theory, which Noth also adopts, that the Sinai traditions were included in the Exodus epic only after a considerable time had elapsed since both cycles had separate developments until well into the monarchical period.<sup>34)</sup> He believes that the Sinai traditions and therefore those contained in chapters 32-34 were developed in close conjunction with the Exodus story from the time of the settlement, probably beginning at the Kadesh shrine.<sup>35)</sup> He further believes that the diverse and separate traditions preserved in these chapters did not merely originate in the cult but had their impetus in the actual events of history.<sup>36)</sup> They developed and were expanded through the cult and were further shaped and formed when incorporated into the salvation histories of J and E.<sup>37)</sup> Beyerlin thus argues that the central traditions of Sinai are not mere secondary accretions but are primary because of their respective roles in the cult which ante-date the Monarchy. Their present artificial literary structure is due to a long process of historical writing involving J, E and R.<sup>38)</sup> It is difficult to determine the relative correctness of these two diverse views. How much of the original historical *eventum* has been preserved in the cultic recitation is almost impossible to say. It probably would be better to say, therefore, that we do not know. Yet to adopt the extreme scepticism of Noth seems to us to be going too far.

The structure of chapters 32 - 34 is highly artificial. On this point all are agreed. But the various pieces have been combined in a skilful manner as Childs shows: "Chapter 32 recounts the breaking of the covenant while chapter 34 relates its restoration. Moreover, these chapters are held together by a series of motifs which have been cleverly woven into a unifying pattern."<sup>39)</sup> In fact Childs believes that the work of JE has been so skilful and "far reaching as to approach that of an author rather than a redactor."<sup>40)</sup> These motifs are of special importance for us since they form the major subjects of the prayers: sin and forgiveness (32.30-34, 34.9); promise to the Fathers (32.13); exodus from Egypt (32.11); guidance to the promised land and Yahweh's presence with his people (33.12). The manner in which the various motifs have been used to envelop and enfold the narrative sections is striking. There is only one clear all inclusive motif which marks off the beginning and end of the chapters and which occurs at key points within the story itself; the TABLETS OF STONE (31.18; 32.15, 19; 34.1-4; 34.28). Other motifs represented in the three main sections of rebellion, presence and renewal are: GUIDANCE (32.1, 34; 33.1ff., 12ff.; 34.9) and STIFF NECKED PEOPLE (32.9; 33.3, 5; 34.9). Motifs which only link chapters 32 and 34 are SIN AND FORGIVENESS (32.21, 30-34; 34.5-7, 9) and possibly MAKING GOLD BULL/IDOLS (32.4, 5, 7, 20, 24, 31, 35; 34.17). Motifs which relate to chapters 32 and 33 are PROMISE TO THE FATHERS (32.13; 33.1); DESTRUCTION OF THE PEOPLE (32.10, 12; 33.3, 5); GOLD RING/JEWELLERY (32.2ff.; 33.4-6). Motifs relating to chapters 33 and 34 are EXPULSION OF THE CANAANITES (33.2; 34.11) and REVELATION OF YAHWEH'S GLORY/NAME (33.11; 34.29ff). It is quite clear from a study of these motifs in their context that none is isolated. All are closely interconnected and related to others.<sup>41)</sup>

TABLE 4.1 VERBAL AND THEMATIC INTERCONNECTIONS WITHIN 31.18 to 32.28

TABLETS (31.18)	
GUIDANCE (32.1)	
BRING (UP) OUT OF EGYPT (32.1,4,6,7,8)	
EARRINGS/jewelry (32.2ff.)	
GOLD BULL/idol	
STIFF NECKED PEOPLE (32.9)	
DESTRUCTION OF PEOPLE (32.10,12)	+
BRING OUT OF EGYPT (32.11)	+
PROMISE TO FATHERS (32.13)	+
INHERITANCE (32.13)	+
FORGIVENESS (32.14)*	*****
TABLETS (32.15) - broken (19)	
GOLD BULL (32.20, 24)	
SIN AND FORGIVENESS (32.21, 30-34)	*****
GOLD BULL (32.31,35)	
GUIDANCE (32.34)	
GUIDANCE (33.1)	
PRESENCE (33.1, 3,5)	
BRING OUT OF EGYPT (33.1)	
PROMISE TO FATHERS (33.1)	
DRIVE OUT CANAANITES (33.2)	
STIFF NECKED PEOPLE (33.3,5)	
DESTRUCTION OF PEOPLE (33.3,5)	+
JEWELRY (33.4-6)	
(TENT OF PRESENCE 33.7ff.)	
(SPEAK WITH YAHWEH FACE TO FACE 33.11)	
FAVOUR BEFORE YAHWEH (13, 16)	o o o o o o o o o o
GUIDANCE (12)	
PRESENCE (15) & GLORY (18)	
TABLETS (34.1-4)	
FORGIVENESS/PUNISHMENT OF SIN (34.5-7)	*****
FAVOUR BEFORE YAHWEH	o o o o o o o o o o
PRESENCE (34.9)	
GUIDANCE & INHERITANCE (34.9)	
SIN & FORGIVENESS (34.9) STIFF NECKED PEOPLE	
DRIVE OUT CANAANITES (34.11)	
IDOLS (34.17)	
TABLETS (34.28)	
(TENT OF PRESENCE - Speaking to Yahweh face to face (34.34))	



The roles played by the prayers of Moses in the process by which these three chapters were brought together are significant. It is no coincidence that the major motifs which bridge the chapter find a place in the prayers.

The great blessings of the covenant are experienced because of Moses' intercessions: preservation (32.12); fulfilment of the promise to the fathers (32.13), guidance into the promised land (33.12f.), Yahweh's cultic presence with his people (33.15; 34.9), forgiveness (23.31, 32), and the manifestation of Yahweh's glory in the proclamation of his Name (33.18-34.8). One of the major purposes of these chapters, therefore, is to present Moses as the intercessorial archetype for the covenant people of God and the model for all covenant mediators in ancient Israel.

In his discussion on chapter 33 James Muilenburg argues that it preserves a "liturgy" of intercession by the covenant mediator.<sup>42)</sup> We agree with this assessment. The lines affirm Moses as the covenant mediator who is known by Yahweh and whose intercessions persuade God to be present with his people and to go with them into Canaan. This double theme of presence and guidance is linked in chapter 34 with another prayer (vs 9) and by that prayer back to the theme of forgiveness in chapter 32.31f..

Finally attention should be paid to the appearance of the verbal root  $\text{עלה}$  and the noun  $\text{עם}$ . The former is used 9 times in the Hiphil ("bring up") and six times in the Qal form("go up, ascend"),<sup>43)</sup> while the latter ("people") is used 33 times in 32.1-34.9. The people of God having been brought out of Egypt by Yahweh will be taken up into the promised land as well by the ever present God who acts through and in response to his chosen<sup>45)</sup> mediator.

B. EXODUS 3-4 and 32-34 - THE RELATIONSHIP: Besides the obvious association created by geographical location, their position at the beginning and end of the deliverance and covenant making events which give them a promise and fulfilment character as well as a signing on-signing off role, and their form as dialogues between Yahweh and Moses, there are some striking correspondences of motif and language. The following table demonstrates this:

TABLE 4.2

ROOT/PHRASE/CLAUSE	EXODUS 3-4	EXODUS 32-34
(אלהי) אברהם יצחק יעקב	3.6, 15, 16; 4.5	32.13; 33.1
עלה / יצא מארץ מצרים	3.8, 11, 12	32.1; 33.1
ארץ הכנעני והחתי ונאמרי..	3.8, 17	33.2; 34.11
חרה אף ב'	4.14	32.11, 12, 19, 22
הלך/היה עם / לפני	3.12	33.(14), 16
ארץ זבת חלב ודבש	3.17	33.3
ידע	3.7, 19; 4.14	33.12, 13, 16, 17
זהב	3.22	32.2ff.
שלח	3.10, 12, 13, 14, 15 4.13, 28	32.35; 33.2, 12
העם/עמי/עמך	3.7, 10, 12, 21; 4.16, 21.	32.1, 3, 7, 9, 11 etc. (33x)
שם	3.13	33.19; 34.5



The list suggests a deliberated connection between the two complexes of narrative material on the part of a compiler/redactor. Perhaps this was one of the means used by the R<sub>JE</sub> to clamp the exodus, wilderness wandering and Sinai covenant narratives together and provide necessary links with the patriarchal and conquest stories.<sup>46)</sup> By it also the role of Moses the Servant of Yahweh is highlighted.

Before we turn to a detailed appreciation of the 11 lament-prayers contained in the two complexes we need to justify our inclusion of Exodus 5.22-23 in the first complex. Lying behind the prayer are the promises of chapter 3.7-10. Indeed as they stand chapters 3-5 have been integrated by a chiasm of promises (3.7-10) → command (4.21-22)

obedience (5.1) → complaint (5.22-23)

Each of these episodes marks off a narrative section and the verbal relationships they exhibit make it probable that the present arrangement is the result of a deliberate attempt to integrate chapter 5 with the call narrative.

A. EXODUS 3 - 4(5)1. EXODUS 3.11(E)<sup>47)</sup>

STRUCTURE	TEXT		SYLLABLE
LQ	מי אנכי	a	4
R <sup>1</sup>	כי אלך אל פרעה	b	7
R <sup>2</sup>	וכי אוציא את בני ישראל ממצרים	c	14

## TRANSLATION

a	Who am I
b	that I should go to Pharaoh
c	and that I should bring the Israelites out of Egypt?

After revealing himself to Moses at the burning bush (vss 1-6) Yahweh informs him that he is to return to Egypt and lead the Israelites out of their slavery there (vss 9-10). Moses responds with this lament over his unworthiness.

The opening Lament is a formula of self-deprecation (cf. 1 Sam 18.18; 2 Sam 7.18. It is used also as an insult in the third person: Ex 5.2; Ju 9.28; 1 Sam 17.35; 25.10). Essentially it questions the position and qualification of the one designated. The precise meaning has to be determined from the context.<sup>48)</sup> Here it stresses Moses' sense of inadequacy and unworthiness for the task. The rhetorical question includes within itself the two Reasons for the Lament. Each is introduced by כִּי and are coordinated by the waw copula (lines b and c) and each reiterates the two tasks given Moses. It is not surprising therefore to find the prayer composed out of the language of the preceding divine word: "Come and I shall send you to Pharaoh and you will bring my people

the Israelites out of Egypt"(vs 10).<sup>49)</sup> Moses, shepherd of sheep in Midian, cannot see himself as shepherd of Israel.<sup>50)</sup>

Note should be taken of the repetition of the first person singular at the beginning of each line and its relationship to the other participants. Each line adds an additional participant: in line a Moses alone, line b adds Pharaoh and line c adds the Israelites and substitutes Egypt for Pharaoh. In addition to this there is a progression from "being" (Who am I?) through "movement" (I shall go) to "action" (I shall bring out). Corresponding to this movement in the prayer is the approximate doubling of each succeeding line: 4/7/14 syllables.

The divine response is the promise of Yahweh's presence ("I shall be with you").<sup>51)</sup> It is followed by the promise of a sign.<sup>52)</sup>

This prayer of Moses is the first of a series of responses by Moses to Yahweh's call for him to be the instrument of Israel's deliverance from Egypt. The idea of having to return to Egypt, to speak with Pharaoh and to bring the Hebrew slaves out of bondage fills Moses with a sense of inadequacy which is admirably expressed in the well constructed lament.

## 2. EXODUS 3.13(E)

R	הנה אנכי בא אל בני ישראל	a	12
	ואמרת להם אלהי אבותיכם שלחני אליכם	b	20
	ואמרו לי מה שמו	c	8
P(L)	מה אמר אלהם	d	6

- a If I go to the Israelites
- b and I say to them, "The God of your fathers  
has sent me to you,"
- c and they say to me, "What is his name?"
- d what shall I tell them?

This second response to Yahweh's call of Moses follows the divine reassurance which promises Yahweh's presence (vs 12). Moses shifts the ground of his argument away from himself to the people. They will want to know the name of the God whom he represents and who claims to be the God of their ancestors. How is he to answer them?

Childs has examined this question of Moses in some detail.<sup>53)</sup> He concludes that it has to do with validating Moses' mission as <sup>a</sup>prophet speaking in the name of Yahweh. "Early in Israel's history the test for being a true messenger was linked to prophesying in the name of Yahweh."<sup>54)</sup>

The form of the prayer is to be found also in Genesis 24.12-14(J) (G-K §112t): הנה plus a participial construction followed by a series of coordinated hypothetical statements formed from waw consecutives with perfect verbs. The apodosis (line d) stands in apposition to the protasis (lines a-c). But in this case the apodosis is a Petition-question requesting information whereas in the prayer of Abraham's servant the apodosis is a statement of expected fulfilment which provides the ground for Yahweh to act. The prayer is therefore not a request for a sign which will confirm an anticipated happening as God's will but a request for knowledge which will satisfy the demands of those to whom the prophet is sent. As with many of Moses' addresses to Yahweh there is no Address.

From the point of view of the Elohist Moses' request for God to state his name is important. Up until this stage God has simply been known as האלהים. By speaking his name, יהוה, Moses' need to know it in order to authorize his mission is satisfied and יהוה is introduced into the narrative.<sup>55)</sup> The giving of the name follows in verses 14ff..<sup>55a)</sup>

How far can this prayer be regarded as a lamentation? We shall be discussing this question below in chapter 8. Insofar as it functions to satisfy a deep felt need and therefore carries a lamenting tone we should understand

it to be a lamentation even though it possesses no Lament element.

The threefold repetition of *אל* and *אמר* forms an interesting pattern enfolding the protasis and apodosis together: *אל...אמר...אל...אמר...אל...אמר...אל*. The use of these two words illustrates the three dominant features of Hebrew rhetorical style evident in the prayers under consideration:<sup>55b)</sup>

*Inclusio:* *אל...אל*

*Chiasmus:* *אל...אמר...אמר...אל*

*Involutus:* *אל...אמר...אל...אמר...אל*.

### 3. EXODUS 4.1(J)

L <sup>1</sup>	והן לא יאמינו לי	a	8
L <sup>2</sup>	ולא ישמעו בקלי	b	8
L <sup>3</sup>	כי יאמרו	c	4
	לא נראה אליך יהוה	d	8

- a But they will not believe me
- b and they will not listen to my voice.
- c No, they will say,
- d "Yahweh has not appeared to you."

In the J account of Moses' call this objection by Moses functions as a sign-request. Even though Yahweh says that the people will obey him (3.18), Moses appears flatly to contradict the assertion. Moses adopts this pose in order to extract from Yahweh an authenticating sign. In so doing the narrator reveals his deep theological insight into Israel's past as a history of refusal to hear God's word and rebellion against his chosen servants the prophets. Exactly the same thing happened to Jeremiah (43.2). The prophet-messenger must validate his claim. Mere statements about religious experience are insufficient to convince people

of the reality of a divine revelation. The simple proclamation of Yahweh's name is an inadequate basis for faith - some tangible evidence is needed.<sup>56)</sup>

The signs which follow operate on three levels: first, for Moses that his uncertainty may be removed; secondly, for the people (vs 5) that they may believe Yahweh's word spoken through Moses; and thirdly, for the Egyptians that they may know that Yahweh is the only true God by experiencing his unique power (vss 21ff.).<sup>56a)</sup>

The objection is in two parts. The first half is made up of two *Laments* over the anticipated reaction of the people (lines a and b). The second half is introduced by the adverbial <sup>at</sup> כי,<sup>57)</sup> which functions both as another negative lamentation and also as a causative providing the *Reason* for the *Lament*. (line c and d): the people will flatly deny his experience. The initial והן is a rare construction and only occurs elsewhere at 2 Chronicles 7.13 but that is the second of a series: ...והן...הן. This suggests that in this prayer the והן understands a suppressed sentence such as הן אמר אליהם נראה אלי יהוה. Again no *Address* is used. The use of לא to introduce the main elements of the prayer ties the prayer together.<sup>58)</sup>

An important aspect of the prayer is the introduction into the call narrative for the first time the concept of faith (האמן) which is picked up and made a major theme in the verses following (vss 5, 8 and 9). The verb appears nowhere else in the narrative except at the very end where we are told that when Moses did the signs the people believed (vs 31; cf. 14.31).



4. EXODUS 4.10(J)<sup>59)</sup>

A	בי אדני	a	4
L	לא איש דברים אנכי	b	8
	גם מתמול	c	3
	גם משלשם		5
	גם מאז דברך אל עבדך		10
R(L)	כי כבד לשון אנכי	d	8

- a O my Lord
- b I am not a man of words
- c even from yesterday  
and from the day before  
and from when you began to speak to your servant
- d for I am heavy of tongue.

In this the fourth objection to his call Moses returns to the original basis of his unwillingness to comply with Yahweh's direction - he lacks the necessary personal qualifications to do the work. He cannot speak with the eloquence and fluency of a prophet. At no time in the past has he been anything other than inarticulate and the command of Yahweh has not changed the situation (lines c and d). This need for the capacity to communicate verbally Yahweh's word fluently and eloquently appears also in the calls of the three great prophets Isaiah<sup>60)</sup> Jeremiah,<sup>61)</sup> and Ezekiel.<sup>62)</sup>

Moses shifts his ground so abruptly that, the prayer, instead of picking up the language of the previous divine instructions for the basis of objection, itself becomes the basis for the divine reply (vss 11ff.). There is now no way out but acceptance or refusal.

The structure of the prayer is straightforward: an *Address* (line a), the first used so far in the objections, using the polite form of speech

to a superior (אדני) strengthened by the particle of entreaty כי. כי is frequently used in prose lamentations of early Israel (Jos 7.8; Jud 6.13,15; 13.8 (prayers) and Gen 43.20; 44.18; Nu 12.11; 1 Sam 1.26; 1 Kgs 3.17,26 (secular addresses)); a *Lament*, over his inability to speak well, expressed in a negative verbless sentence (line b); and a *Reason*, introduced by כי, which is also a verbless clause (line d).<sup>64)</sup> Both verbless clauses are of the [P-S] type. They are separated by a complex of three temporal inclusive clauses introduced by ...אז...אז...ואז (line c).<sup>65)</sup> The use of אנכי at the end of lines b and d provides the *inclusio* for the whole prayer. It will be seen that Addresses are not normally included within or made part of the *inclusio* bracket where used.

#### 5. EXODUS 4.13(J)

A	בִּי אֲדֹנִי	a	4
P	שֶׁלַח נָא בְיָד תִּשְׁלַח	b	7
	a	O my Lord,	
	b	send by the hand of (the one) you want to send!	

Moses, having had his previous objection answered (vs 11) and a further promise given him by Yahweh (vs 12), brings the dialogue to a climax with an ambiguous equivocation. Yahweh's response is one of anger (vs 14a) but as Martin Noth remarks it is "quite astonishing that the divine wrath ... nevertheless immediately leads to a further promise, that Aaron shall be a companion for Moses (vss 14aßb)."<sup>66)</sup> It forms an interesting contrast to the outburst of divine wrath in chapter 32.9ff. which is only turned aside by Moses' intercession. The piece about Aaron is to be taken as secondary.<sup>67)</sup> In this case verses 24-26 originally followed close on verse 14a in the J narrative and could have been the outworking of the divine wrath.<sup>68)</sup> But in its present context the prayer should not be

taken as a blank refusal. Indeed we shall argue for the opposite point of view. In the current narrative in spite of his anger Yahweh positively responds to Moses' prayer by appointing Aaron as Moses' spokesman.

The *Address* of the prayer is the same as in verse 10 (line a). The *Petition* requests God to send whom he will (line b). The verb is in the imperative and  $\text{כי}$  adds emotional intensity to it.<sup>68a)</sup> But it does not necessarily mean "Send someone else!" as most scholars assume.<sup>69)</sup> The request is ambiguous and may also mean "Send whomever you want to send!" i.e., if you really want me to go I shall go. In other words he resigns himself to Yahweh's will - albeit ever so reluctantly. His heart is not in this mission back to Egypt and it this reluctance and ill-grace that brings forth Yahweh's wrath. But alongside the anger is another promise from Yahweh.

The verb  $\text{שלח}$ , which forms a verbal bracket (*inclusio*) to the *Petition*, characterizes the JE narrative of chapters 3-5.<sup>70)</sup> It first appears in the initial summons of Moses to return to Egypt ...  $\text{ועתה לכה ואשלחך אל פרעה}$  (3.10). It reappears in this Moses' final response to Yahweh's call. Thus it corresponds in chapters 3 and 4 more or less to its function as *inclusio* in the following narrative of chapter 5. It therefore should be looked on as a deliberate stylistic feature of this particular call narrative and of the resulting mission narrative which ties both narratives together into a whole.

6. EXODUS 5.22-23(J)

A	אדני־י	a	3
LQ <sup>1</sup>	למה הרעתה לעם הזה	b	8
LQ <sup>2</sup>	למה <sup>72)</sup> זה שלחתני	c	7
LR <sup>1</sup>	ומאז באתי אל פרעה לדבר בשמך	d	14
	הרע לעם הזה	e	6
LR <sup>2</sup>	והצל לא הצלת את עמך	f	11

- a My Lord
- b why have you done evil to this people?
- c Why indeed have you sent me?
- d And<sup>73)</sup> from the moment I came to Pharaoh  
to speak in your name
- e he has done evil to this people
- f and you have in no way delivered your people.

Moses' complaint comes at the end of the narration of his first encounter with Pharaoh with its subsequent disastrous results. Not only has Pharaoh refused to let the people go (vss 4-5), he multiplies their work load by forcing the slaves to collect their own straw for the manufacture of bricks, (vss 6-14) so that the Israelite foremen turn on Moses and his brother Aaron (vss 15-21). As a result Moses returns to Yahweh and charges him with having caused the evil the Egyptians are inflicting on Israel.

The whole chapter is generally regarded by commentators to be predominantly the work of the Yahwist.<sup>74)</sup> Noth discovers here evidence of an earlier layer of tradition which excluded Moses (and Aaron)<sup>75)</sup> from the Exodus epic.<sup>76)</sup> As to the prayer itself Eissfeldt assigns verses 22ab and 23b to J and verses 22bβ-23a to E.<sup>77)</sup> Simpson on the other hand thinks



It was pointed out in the introduction to this chapter that this prayer functions as a terminal bracket for the double episode of the call and initial ministry of Moses.<sup>84)</sup> It also acts as the trigger for a new episode which is introduced by Yahweh's response to Moses' complaint (6.1). The new episode in the story is the renewal of Moses' commission. It is likely, however, that the JE account continued with the narration of the plagues and subsequent deliverance out of Egypt. The complaint therefore plays a crucial role in the dramatic movement of the narrative since it acts a pivot point and demonstrates the underlying importance of prayer for the narrator. Finally it should be noted that there is no Petition element. The request for Yahweh to act is implied in the Laments. Many direct prose lamentations omit a Petition.

B. EXODUS 32 - 34

1. EXODUS 32.11-13(JE+R<sub>D</sub>)

A/LQ <sup>1</sup>	<sup>85)</sup> למָה יִהְיֶה יַחֲרָה אִפֹּךְ בְּעַמֶּךָ	a	14
R <sub>TH</sub>	<sup>87)</sup> אֲשֶׁר הוּצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכַח גָּדוֹךְ וּבִיד חֲזָקָה	b	23
LQ <sup>2</sup>	לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר	c	10
R	<sup>88)</sup> בָּרַעַה הוּצִיאָם לְהָרֵג אֹתָם בַּהֲרִיִּם	d	14
	וּלְבַלֹּחַם מֵעַל פְּנֵי הָאֲדָמָה	e	13
P <sup>1</sup>	שׁוּב מִחֲרוֹן אִפֹּךְ	f	7
P <sup>2</sup>	וְהִנַּחֲם עַל הָרַעָה לְעַמֶּךָ	g	12
P <sup>3</sup>	זָכֹר לְאַבְרָהָם לְיִצְחָק וּלְיִשְׂרָאֵל <sup>89)</sup> לְבָדִיךְ	h	18
R <sub>TH</sub>	אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם בְּךָ וּתְדַבֵּר לָהֶם	i	15
	אַרְבַּע אֲלֵה דֹרְעָם כְּכֹכְבֵי הַשָּׁמַיִם <sup>90)</sup>	j	14
	וְכָל הָאָרֶץ הַזֹּאת אֲשֶׁר אָמַרְתִּי אֲתֹן <sup>92)</sup> לְדֹרְעָם וְנָחֵל <sup>93)</sup> לָעָלָם	k	25



- a Why Yahweh does your anger burn against your people  
 b whom you brought out of the land of Egypt with great  
     strength and by a strong arm?  
 c Why should Egypt say  
     [mountains<sup>94</sup>)  
 d "With evil (intent) he brought them out to slay them on the  
 e and to destroy them from the face of the earth?  
 f Turn from your anger  
 g and be placated concerning the evil (you intend) to your people.  
 h Remember Abraham, Isaac and Israel your servants  
 i to whom you swore by yourself and you promised them,  
 j "I will multiply your seed as the stars of heaven  
 k and all this land which I promised I shall give your seed  
     and they shall inherit (it) forever."<sup>95</sup>)

The prayer is well balanced in structure. It falls into two parts each of which is created from <sup>two</sup> grammatically similar sections set in apposition. The first part is made of two *Lamenting Questions* introduced by *למה* and containing within themselves the *Reasons* for lamentation (lines a-e). The second part has two main *Petitions* using the imperative form. The second *Petition* holds within it a third *Reason* for lamentation. This is best seen when the sections are put alongside each other.

## A. LAMENTING QUESTIONS

## B. IMPERATIVE PETITIONS

- |   |  |
|---|--|
| 1. <u>WHY</u> does <u>your anger burn</u> against<br><u>your people</u> whom you brought out<br>+++++++<br>from the land of Egypt...? | 1. TURN from <u>your anger</u><br>and be placated over the evil<br>*****<br>(you intend) to <u>your people</u> |
| 2. <u>WHY</u> should Egypt say, "With evil<br>(intent) he brought them out<br>++++++<br>to slay them on the mountains...              | 2. REMEMBER...your servants to whom<br>you swore ...I will multiply<br>your seed...                            |

In A.1. the Lament is over Yahweh's anger. This is matched by the Petition of B.1. The correlation of vocabulary and word order and particularly the position of **may** at the end of the main clause in A.1 and the end of the coordinated clause of B.1 are to be noted.<sup>96)</sup> The Lament and the Petition of A.1 and B.1 contain in themselves the first Reason which motivates them: the object of Yahweh's wrath is his own people whom he rescued from Egypt. It is worth noting too that none of the language of these two sections is specifically Deuteronomic.<sup>97)</sup> The question of Yahweh's wrath and the deliverance from Egypt raises another question: the scorn that the Egyptians will pour on Yahweh's intention in bringing Israel into the wilderness - it was to destroy him. This provides the second Reason for Yahweh not to carry out his threat to destroy his people. Matching it is the third Reason in B.2 which is in the form of a Petition. How can Yahweh fulfil his promise to the fathers if he slays their seed? Thus A.2 and B.2 are also related in the equation of "them" with "your seed" and probably also "the mountains" and "the land" with "this land".<sup>98)</sup> B.1 is also verbally connected to A.2 through the common appearance of "evil" with the same nuance. In fact all three Reasons (people, Egypt, promise) are motives for B.1 and so make this the first prayer of the Old Testament in which the promise to the fathers is conjoined with the Exodus from Egypt.<sup>99)</sup>

In its existing context Moses' intercession comes as his response to Yahweh's announced intention that he will destroy "this people" (vs 10) whom Moses brought out of Egypt (vs 7) because they have made for themselves a bull image (vs 8) and paid homage to it not only by sacrificing to it but also by calling it "the God who brought us up out of Egypt" (vs 8). Instead of his people<sup>100)</sup> Moses will be made a great nation (vs 10b).

Thus Moses intercedes for God's people (line f and g) and Yahweh relents from doing the evil he threatened "to his people" (לעמֻל vs 14),

Martin Noth's comment, "It is certain that because of their style vss 9-14 must be regarded as a deuteronomic addition...", represents most scholarly opinion on the prayer and its context.<sup>101</sup> However the views of Walter Beyerlin cannot lightly be ignored. He argues that "Exodus 32.7-14 also seems to belong to the E source."<sup>102</sup> While he does not deny that the language has much in common with that of Deuteronomy this "need not indicate Deuteronomic origin, however. The vocabulary of Exodus 32 and the forms of expression used in Deuteronomy could both stem from the language of the cult."<sup>103</sup> Before we express our opinion on the literary development of the prayer and its context an analysis of the prayer itself needs to be undertaken.

The prayer and Yahweh's judgement that precedes are closely related.

## JUDGMENT

YOUR (Moses) people which YOU brought  
up ( העלִית ) from the land of Egypt  
(vs 7)

My anger burns against them (vs 10)

Let me consume them (vs 10)

[I shall make you a great nation (10b)

## PRAYER

YOUR (YHWH) people which you brought  
out ( הוֹצִיאָת ) of the land of Egypt  
(line b)

Why should your anger burn against  
your people (a)

to consume them (e)

...I shall multiply your seed as the]<sup>104</sup>  
the stars of heaven. (j-k)

Verse 9 really stands outside the original context of the prayer and is dependent on Deuteronomy 9.13.<sup>105</sup> It is our contention, however, that this is an expanded version of an earlier prayer which originally had nothing to do with the "golden calf" narrative in which it is now incorporated. The extent of the expansions are difficult to determine. Nevertheless it is likely that the whole of the final Petition (lines h-k) is a Deuteronomic

addition.<sup>109)</sup> The probability of his supposition is strengthened by the fact that the lines remaining form a complete structure in themselves marked off by the key word עמר at the end of the lines a and g and by the use of אף חרה in lines a and f, i.e., lines a and f-g form a decisive *inclusio* for the prayer.

The prayer is a strangely peculiar response spoken on behalf of a people who have just violated the covenant and been pronounced worthy of destruction by Yahweh. There is to begin with no confession of the people's sin such as we find in the parallel version (vss 31ff.). Indeed Moses questions the reasons for Yahweh's anger. He assumes that it is unjustified! Moses is contending that the strength of God's anger, which apparently is being vented on the people, does not fit the crime. Or perhaps there is no apparent reason for the wrath.<sup>107)</sup> If verses 11-14 are removed from their context and read in isolation it is extremely difficult to relate them to any deliberate act of rebellion. They can be understood best as the result of some national calamity which threatens the future of God's people. The response of Yahweh to the prayer supports this interpretation. There is nothing like it in Joshua 7.10ff. which is God's reply to Joshua's prayer for the people<sup>108)</sup> - a prayer comparable in form and tone with the present one. Israel has sinned! And so the covenant must be renewed after the sin is removed from their midst.<sup>109)</sup> We would suggest, therefore, that Exodus 32.11ff. originally had a different context. It may have been a cultic prayer, used in national lamentations at times of great calamity, which entered directly into the covenant renewal narrative of E. Or it may have been part of an E wilderness wandering story which was adapted to the Golden Calf narrative by R<sub>JE</sub>. It was brought into the JE narrative by the use of the introductory words of divine judgment (vss 7,

8, 10) and at a later time expanded by a redactor - probably R<sub>D</sub>.

2. EXODUS 32.31-32 (JE)

L <sub>con</sub>	אנא <sup>111)</sup> חטא העם הזה חטאה גדלה	a	14
R	ויעשו להם אלהי זהב	b	11
P	ועתה אם תשא חטאתם <sup>112)</sup>	c	9
R	וואם אין מחני נא מספרך אשר כתבת	d	17

- a Ah! This people have committed a great sin
- b and have made for themselves a god of gold!
- c However if you will forgive their sin...
- d but if not blot me out of the book you have written!

This prayer is a vicarious confession of sin and intercession for forgiveness. It is strikingly different from the earlier one in vss 10ff. Here Moses describes and confesses the people's sin whereas in the earlier prayer Moses asks Yahweh for the reason for his anger and persuades him to relent. It is different too in the effect it has. This prayer has little effect on Yahweh. Instead he tells Moses to lead the people to the place he shall show him by his angel and there he shall visit their sin upon them (vs 33f), (verse 35(E) is probably a continuation of vss 15-20)<sup>113)</sup>, whereas the earlier prayer causes Yahweh to pronounce his forgiveness.

Martin Noth writes that, apart from vss 9-14, "Ex 32 must be regarded as a subsequent literary addition to the J narrative which was inserted to accommodate the condemnation of the cult introduced by Jeroboam."<sup>114)</sup>



Philip Hyatt, on the other hand, follows Beyerlin and allocates the prayer and its immediate context to E.<sup>115)</sup> The evidence is inconclusive<sup>116)</sup> and so the designation JE is about as far as one can go.

The prayer opens with the cry of woe אָנָה. This is followed by a *Confession* of sin in the third person using the cognate accusative חָטָא חַטָּאָה and the phrase הֵעֵם הַזֶּה for the subject. The sin is described in a sentence using waw consecutive imperfect which is both *Confession and Reason*. Both clauses may be described as a *Lament* over sin (lines a-b). Then follows the *Petition* introduced by וְעַתָּה and constructed as two conditional sentences of the ...אִם...וְאִם... kind.<sup>117)</sup> The apodosis of the first is suppressed in the Massoretic text but in some of the versions שָׁא is supplied.<sup>118)</sup>

There are two possible interpretations: (a) Moses is putting to Yahweh alternate propositions. Either he forgives the sin of the people without any expiation for their sin or else forgive them on the basis of Moses' vicarious death. (b) Moses prays for forgiveness but if Yahweh does not grant it then he should blot out Moses' name from his book together with the others.

The first interpretation is probably better because in verse 30 Moses is represented as saying וְעַתָּה אֶעֱלֶה אֶל יְהוָה אֹלֵי : אֲכַפְּרָה בְּעֵד חַטָּאתֵיכֶם . The offering of himself must be as his attempt at expiation. The second interpretation allows no such attempt.<sup>119)</sup>

The lacuna of line c highlights the intensity of feeling exhibited in the prayer and demonstrated by Moses' proposal to offer himself. Moses in expressing sorrow for Israel's sin and begging Yahweh to forgive it utilizes the two basic ingredients of the Hebrew Psalms of Penitence.<sup>120)</sup> Its character as intercession does not detract from it exhibiting also the major characteristics of lamentation -- lament and petition.



As in the previous prayer the language of the preceding speech which initiates the intercession reappears throughout:

## VERSE 30

העם (30aα)

חטא חטאה גדלה (30aβ)

חטאתכם (30bβ)

cf. עלה אל יהוה (30bα)

and כפר (30bβ)

## VERSE 31-32

העם הזה (a)

חטא חטאה גדלה (a)

חטאותם (c)

שוב אל יהוה (31aα)

נשא (c)

The structure of the two speeches also exhibit similarities in so far as they are both in two parts and the second part of each begins with ועתה.

The intercession accurately reflects the nature of Israel's sin as an act which has ruptured the Covenant. The tablets on which were written the covenantal laws have been smashed and God's wrath is about to break out.<sup>121)</sup> A new Covenant will have to be made but first the sin must be confessed and forgiven.<sup>122)</sup> The prayer seems to function in the narrative in such a way as to open up the way for the renewal of the Covenant which is linked in chapter 33 with the promise of Yahweh's presence with his people and in chapter 34 with the revelation of Yahweh's character as the one who both forgives and punishes!<sup>123)</sup>

3. EXODUS 33.12-13(J)

R <sup>1</sup>	ראה אתה אמר אלי העל את העם הזה	a	15
L	ואתה לא הודעת לי אשר תשלח עמי	b	15
R <sup>2/3</sup>	ואתה אמרת ידעוך בשם וגם מצאת חן בעיני <sup>(124)</sup>	c	12/9
R <sup>3</sup>	ועתה אם נא מצאתי חן בעיניך	d	13
P <sup>1</sup>	<sup>(125)</sup> הודעני נא את דרכך	e	10
P <sup>2</sup>	ואדעך	f	5
R <sup>3</sup>	למען אמצא חן בעיניך	g	10
R <sup>4</sup>	<sup>(126)</sup> וראה כי עמך הגוי הזה	h	11

a	Consider! You say to me, "Lead up this people."
b	But you have not made known to me whom you will send with me
c	though you said, "I know you by name" and also <sup>(127)</sup> "You have found favour in my eyes."
d	Now if I have found favour in your eyes
e	make known to me your way
f	and let me know you <sup>(128)</sup>
g	in order that I may find favour in your eyes
h	and Consider that this nation is your people.

In its present context this prayer is the beginning of a dialogue which admirably demonstrates how Moses and Yahweh conversed "face to face" (33.7-11). Originally, however, the direct antecedent of the prayer was 33.1a (1a<sub>3b</sub>-3b). <sup>(129)</sup> We agree with Muilenburg that this prayer with the others in the dialogue are "cultic in intent and design.. We may think of it...as a liturgy. It is much more than a legendary memory; more, too, than a 'historical' episode or a scrap of ancient tradition.

It is a plea or intercession of the mediator of the covenant, the representative of Yahweh, Israel's Lord and Suzerain, on behalf of the people and Yahweh's answering assurance."<sup>130)</sup> In this 'dialogue-liturgy' lamenting petitions occur both here and also at 33.15-16 & 18.

It is not our intention to try to reproduce the detail of Muilenburg's analysis. Instead we shall try to build on the foundation he has laid. The major theme of the petitions is the presence of Yahweh with his people - a theme which occurs regularly in the prayers under investigation.<sup>131)</sup> Alongside the "presence" theme there are other motifs of importance: the mutual knowledge of Yahweh and Moses,<sup>132)</sup> favour in Yahweh's sight,<sup>133)</sup> Israel as Yahweh's people<sup>134)</sup> and the journey to Canaan.<sup>135)</sup>

As it stands this prayer is a structural unity. It is bounded by **וְהָיָה**, **הַזֶּה** and **עַם** in the opening and closing lines which form an *inclusio* to the two sections constituting the prayer. The first part is constructed from three sentences each beginning with **אֲנִי** and coordinated by the waw copula (lines a, b and c). It looks back to Yahweh's command in verse 1a which it quotes (line a)<sup>136)</sup> and laments the omission by Yahweh of instructions about who is to go with Moses (line b) even though Yahweh says he knows him by name and that he is pleased with him (line c). The first part then is a *Lament* which contains its own *Reasons* but which also provides the motive for the Petitions in the second part (Lines e and f). The second part begins with **וְעַתָּה** which signals conclusions based on previous statements.<sup>137)</sup> It picks up the statement that Moses has found grace in the eyes of the Lord in an **אֲמַן** protasis.<sup>138)</sup> The apodosis which immediately follows makes a plea for Yahweh to make known not who will go with him but his "way(s)" (**דְּרֹכֶיךָ**)<sup>139)</sup> and to let Moses know

him in order that (לְעַמּוּד) he may find grace in Yahweh's eyes! This use of the words מִצָּאָה חֵן בְּעֵינָיו is a deliberate rhetorical construction. First it links the two halves together and secondly it marks off the second half by a striking *inclusio*. Three *chiasmi* stand out:

- (1) (2 p.s.-1 p.s.: 1 p.s.-2 p.s.) מצאת חן בעיני...מצאתי חן בעיניך (c,d)
- (2) (A-B:B-A) הודעני נא את דרכך מצאתי חן בעיניך (d)  
ואדער אמצא חן בעיניך X (g)
- (3) (2-1:1-2) הודעני...ואדער (e-f)

Numbers (1) and (3) are created out of the subjects and objects of the verbs - using in each case the same words. Number (2) on the other hand is a pure verbal *chiasmus*. Furthermore just as in the first part each line begins ...אתה...ואתה... so also in the second half the lines end ]~....]~....]~....]~....

The prayer concludes (line h) with a *Reason*, introduced by כִּי + וְרָאָה which states the ultimate reason for Yahweh to make known his way(s) to Moses - the nation is Yahweh's people. For Yahweh not to go with them will be a betrayal of that relationship. It is surprising to realize that Moses does not ask for Yahweh to go with them. He accuses Yahweh of not making known to him who will go with him and prays that he will make known to him his way(s) and himself but nothing more. And yet it is implicit in the prayer as the divine response makes clear: פָּנֵי יְלֹכֹוּ וְהִנַּחְתִּי לָךְ "My presence will go and I shall give rest to you". In the oriental manner Moses' petition for Yahweh to go with his people is not directly and overtly made. It <sup>is</sup> requested obliquely and indirectly, for how else can Yahweh's way be made known and a personal relationship created and maintained if Yahweh himself is not personally with Moses.

4. EXODUS 33.15-16 (J)

L <sup>P</sup>	אם אין פניך הלכים <sup>140</sup> אל ועלנו <sup>141</sup> מזה	a	15
R <sup>1</sup>	ובמה יודע יאפוא	b	8
	כי מצאתי חן בעיניך אני ועמך	c	15
R <sup>2</sup>	הלוא בלכתך עמנו	d	9
	ונפלינו אני ועמך מכל העם	e	14
	אשר על פני האדמה		9

- a If your presence does not go make us not go up from here  
 b because how shall it otherwise be known  
 c that I have found favour in your eyes, I and your people?  
 d Is it not in your going with us  
 e that we shall be distinct, I and your people, from all  
 the people who are on the face of the earth?

The prayer follows immediately on Yahweh's answer to Moses' first request (vss 12-13): פני ילכו והנחתי לך, "My presence will go with you and I shall give you rest." In understanding this prayer it is important to realize that in verse 14 Yahweh has directed his reply to Moses personally (לך). This does not satisfy the covenant mediator. He presses Yahweh to include the people as well and to commit himself to such an act. Thus he deliberately and solemnly spells out what "us" means -- I and your people (c and e). These must be brought within the orbit of his promised presence.

The prayer is in two parts and the word pairs bind them together: פני, הלך and אני ועמך. The first two are used to create a chiastic *inclusio* and the last two form an *involutus*.

The first half is created from a conditional *Lament* with negatives

in both protasis and apodosis (line a). There is a plaintive tone to this negative demand which gives it its lamenting character. It is reinforced by the *Reason*/(b-c) which is given in question form and subordinated to the Lament by the waw copula used as a causal particle.<sup>142)</sup> The Reason picks up the two major motifs of the first prayer in the dialogue - Moses' favour with Yahweh and knowledge and subtly welds them together. But the knowledge is now not mutual personal knowledge between Moses and Yahweh but the knowledge by others of Israel's relationship with Yahweh. The second half of the prayer is also a rhetorical question and negative. It is further *Reason* for Yahweh to go with his people: Yahweh promised when they first arrived at Sinai that if they kept his covenant they would become a distinctive possession to him from among all peoples on earth. True they had rebelled but through Moses' intercession forgiveness was promised and now if the promise of distinctiveness is to be fulfilled Yahweh must go in their midst.<sup>143)</sup>

Yahweh's reply confirms Moses' request but only on the basis of Reason 1 and Yahweh's personal knowledge of Moses which is picked up from verse 12b.

#### 4. EXODUS 33.18b(J)<sup>144)</sup>

P

הֲרָאֵנִי נָא אֶת כְּבוֹדְךָ

9

Show me your glory

This precise and simple prayer comes as a response to Yahweh's agreement to do what Moses has requested - to go with Israel to Canaan.



In this context the Petition must be understood as a *sign request* corresponding, as Brevard Childs suggests, to the request to know God's name in the Call narrative (Ex 3.13).<sup>145)</sup> The form of the sign request however is different in both cases. In Exodus 3.13 it is in the form of a question. Here it is a hiphil imperative with the first person singular suffix. Like the Call request there is no *Address*.

Two questions command our answers: *first*, what does כבוד mean in this context? and *secondly*, is this prayer a lamentation?

The word כבוד is introduced out of nowhere. Simpson believes that verse 17 originally followed this prayer which then read פניך instead of כבוד.<sup>146)</sup> Such conjectures are interesting but lead nowhere. If we assume that 33.18-23:34.57 to be a unity then there are four words introduced to describe the character and being of Yahweh which are practically synonymous: כבוד, טוב, שם and פנים (glory, goodness, name and presence). Only the last of these is repeated from the previous verses. There, as we have seen, the "presence of God" is promised to his people as a result of Moses' intercession. In these verses it is brought together with the other three words in profound and subtle relationships. This is perhaps best seen in a table.

1. REQUEST 33	2. REPLY 33	3. RESULT 34
18. הֲרָאֵנִי נָא אֶת כְּבוֹדְךָ	19. אַעֲבִיר כָּל טוֹבִי עַל פָּנֶיךָ וְקִרְאֵתִי בְשֵׁם יְהוָה לְפָנֶיךָ	6. וַיַּעֲבֹר יְהוָה עַל פָּנָיו וַיִּקְרָא יְהוָה יְהוָה ...
	20. לֹא תוּכַל לִרְאוֹת אֶת פָּנַי	
	22. ... וְהָיָה בַעֲבֹר כְּבוֹדִי ...	
	23. וְרָאִיתָ אֶת אַחֲרֵי וּפְנֵי לֹא יֵרָאוּ	

Verses 19-23 are generally regarded as "an expansion of the original story,"<sup>147)</sup> because of וַיֹּאמֶר which introduces verses 19, 20 and 21. But this should not necessarily be regarded as evidence of three different sources or traditions

but a means of emphasizing and highlighting each part of the divine answer.<sup>148)</sup> How can Israel know that Yahweh will do as he has promised? What form will Yahweh's presence take? Can it be seen? One expects with Simpson to find פניך in place of כבודך but the author does the unexpected. He lifts the dialogue up to a new level by introducing the glory motif as an interpretive element equivalent to Yahweh's presence.<sup>149</sup> Yahweh's presence cannot be seen. When his glory passes by Moses will not see Yahweh's "face" - only his "back".<sup>150)</sup> This activity of a "back" revelation is given a double interpretation. *First*, by the two elements included within the chiasmic *inclusio*

הראני ..... כבודך .... אעביר  
 בעבר      כבדי      וראית

The two elements are: a) all Yahweh's "goodness" (טוב) which we understand<sup>151)</sup> to be his character, will be displayed before Moses; and b) God's Name "Yahweh" will be proclaimed before him.

*Secondly*, when the revelation actually takes place in chapter 34 verse 6 the same two elements of Name and character are given shape. The event is related to its promise by the use of *chiasmus* and *involutus*

33.19      אעביר כל טובי על פניך..... וקראתי בשם יהוה  
 34.5f.      ויקרא בשם יהוה      ויעבר יהוה על פניו

33.19	אני אעביר כל טובי על פניך	
33.21	וקראתי בשם יהוה לפניך וחנתי... ורחמתי	
34.5a	...ונצבת על הצור	
34.5b	...ויתיצב עמו שם	
34.6a	ויקרא בשם יהוה	
34.6aβγ	ויעבר יהוה על פניך	
34.6aβγ	ויקרא יהוה יהוה אל רחום וחנן....	

The fulfilment of Yahweh's promise interprets the language of the promise. Yahweh's presence in Israel is the manifestation of his glory which is not a spectacular demonstration of power but the proclamation of Yahweh's

name and the demonstration of his character in both forgiveness and judgment.

Exodus 33.18, therefore, plays an extremely important, indeed, a crucial role in the movement of the narrative. It initiates the great revelatory passage in which the reader is brought to understand that Yahweh's presence in Israel is not a visible one like that found in the nations surrounding Israel<sup>152)</sup> but a spiritual one. It consists of the knowledge of his Name יהוה and the experience of his saving power in their midst. While all this is expressed in highly anthropomorphic language, which suggests that behind this account<sup>is</sup> a more primitive story, the theological concepts are highly sophisticated and very subtle. The author of this whole passage has done extraordinarily skilful work in unifying the various themes together.

Finally we need to ask how far this prayer of Exodus 33.18 can be regarded as a lamentation. It exhibits a form which is not uncommon among lamenting petitions.<sup>153)</sup> But it is also present in non-lamenting petitions.<sup>154)</sup> The form, therefore, tells us little. It is the context and motif which must decide the question. As we shall see below this role of context and motif for determining the lamenting nature of this particular prayer has general application for all *Petition*-only prayers. Having wrung from Yahweh the promise of his presence, not only for himself but also for Israel, Moses needs the sign to confirm the word.<sup>155)</sup> Lying behind the prayer is an unspoken *Lament* such as "How shall I know you will go in our midst?" or "I need to be sure that what you say will happen...". For Moses the assurance of Yahweh's presence is critical and urgent. It is this that gives the prayer its lamenting character.

5. EXODUS 34.9(*R<sub>JE</sub>*)

R/A	<sup>156</sup> אם נא מצאתי חן בעיניך אדני	a	13
P <sup>1</sup> /A	ילך נא אדני בקרבנו	b	10
R(L)	כי עם קשה ערף הוא	c	7
P <sup>2</sup>	וסלחת לעוננו ולחטאתנו	d	15
P <sup>3</sup>	ונחלתנו <sup>157</sup>	e	5

a	If I have found favour in your sight, Lord,
b	may my Lord go in our midst
c	Though it is a stiff necked people
d	both forgive our iniquity and our sins
e	and make us your own possession.

As with a number of the prayers of Moses the language

reflects Yahweh's previous promises and also in this case Moses' previous prayers.<sup>158</sup> The introduction to the chapter shows how this prayer catches up major themes of chapters 32-34 and recapitulates them before the narrative launches out into the details of the renewed covenant (vss 10ff.).<sup>159</sup> We believe that the prayer is composite and owes its present position <sup>to</sup> the JE redactor who brought these chapters together.<sup>160</sup> The use of the Address (אדני), the repetition of the plea for Yahweh to go בקרבנו (cf. 33.3) and the reference to the "stiff necked people" (עם קשה ערף) show that the connection is with 33.1ff. rather than 33.12ff.. The request for forgiveness of "our sins" and "our iniquities" links it back also to verse 7 immediately preceding the prayer and the prayer in 32.32. It is to be noted, however, that a different word for forgiveness is used in both those places: נשח instead of סלח.

Beyerlin rightly asks, "Why is the theme of Yahweh's going with

his people taken up again?" He answers it along these lines. The new laws (34.10ff.) addressed to Israel in the first person singular presupposed Israel's presence in the promised land. God is not limited to Sinai but is present in Canaan to make laws relating to the cultic situation existing there. This presence is due to Moses' intercession on Israel's behalf.<sup>161)</sup> "For Israel this prayer was the prime cause and explanation of Yahweh's revelation of himself in the land of Canaan."<sup>162)</sup>

This is the only prayer other than 32.11-13 among those of Exodus 32-34 that has an *Address* (lines a and b).<sup>163)</sup> The prayer is in two parts. Part one consists of a *Petition* (line b) in a conditional sentence whose *protasis* provides the *Reason* (line a). Part two is made up of two *Petitions* (lines d and e) which take their meaning from the *Reason* in line c. The *if* clause of line c we believe is concessive.<sup>164)</sup> Line c stands out in the prayer as the only verbless sentence and the only place where the third person singular pronoun is used which stands in marked contrast with Moses' use of "I" and "us" in the other lines. Thus Moses' distinction from the people is retained and yet his involvement in their need affirmed.

Another feature is noteworthy. The verbal interconnections between the two parts of the prayer are minimal. First there are the first person plural suffixes at the end of lines b, d and e and within part one of the prayer *כי* and *כי־כן* in lines a and b are repeated. Compared with the other prayers in this complex this imbalance attracts attention and may be an indication that the prayer is not a unity.<sup>165)</sup>

More important is the question relating to the nature of the prayer. Is it a lamentation? There is no element of *Lament*. Is one implicit? The confession lying behind line c is vicarious but the *Petitions* of lines d and e are communal and one must assume that the confessions bear a lamenting character arising from the implicit: "We have sinned!"



EXCURSUS A: THE PARTICLE NJ IN THE OLD TESTAMENT

The frequent occurrence of NJ (which will be transliterated as  $-n\bar{a}$ ) in this excursus) in the Old Testament prose prayers calls for a special treatment. It is tempting to adopt the standard description of  $-n\bar{a}$  in most grammars<sup>1)</sup> and lexicons<sup>2)</sup> available to the author: "an enclitic particle of entreaty" or "self-depreciation" or courtesy". More recent works, however, suggest that to assign an actual "meaning to the morpheme is misleading". For example, Oskar Grether<sup>3)</sup> and the third edition of Kohler-Baumgartner's Lexicon<sup>4)</sup> suggest that it is a particle of emphasis. T.E. Lambdin,<sup>5)</sup> writes:

"The particle NJ is frequently attached to imperatives, jussives, and cohortatives. It is traditionally known as a precative particle, translated as "please, I pray" or the like. In actual fact, however, there is little support for this rather vague rendering. The particle seems rather to denote that the command in question is a logical consequence, either of an immediately preceding statement or of the general situation in which it is uttered. As a modal particle its occurrence cannot be predicted; when it does occur, however, it would appear to show that the speaker regards his command as consequent upon his former statement or, as we have said, upon the context."

The evidence for these positions, however, is not given. The fact that both K-B<sup>2</sup> and K-B<sup>3</sup> count only 180 occurrences of  $-n\bar{a}$ , whereas in actuality there are 409<sup>6)</sup>, suggests the lexical and grammatical investigations to date are inadequate. While a full treatment is not possible within the bounds of the dissertation we shall endeavour to show that  $-n\bar{a}$  is a signal of emotional intensity which cannot simply be confined in its effect to the word to which it is attached but is post positive in its influence on the sentence. In other words it is not a morpheme with a quantifiable meaning which it bears at all times. The determining factor in ascertaining its function with a sentence is its relationship with the other words and the overall



control of the utterance. The value of  $-nā'$ , it is argued, is "modal" rather than "lexical" and relates to the whole utterance rather than any precatative morpheme within a sentence.

To investigate the function of  $-nā'$ ,<sup>3</sup> therefore, we must look at its 409 occurrences and their contexts. By context we mean social setting as well as verbal relationships since the former is a determining factor in the evaluation of any word's grammatical significance. If  $-nā'$  adds insistence to a command given with authority, if it adds pathos to a supplication made in desperation in requests which are formally identical from the structural point of view (both using, say, imperative verbs), the assignment of such contrastive "meanings" depends on knowledge of the situation of the speaker and of his relationship to the person addressed.

(a) *Grammatical Distribution*

There are 409 occurrences of  $-nā'$  in the Old Testament. It is used primarily as an *enclitic* to the verb (340 x). The distribution is set out in Table A/1.

TABLE A/1:      Grammatical Distribution of  $-nā'$

	<u>Enclitic</u>	<u>Non-enclitic</u>	<u>Total</u>
I <u>VERBAL SENTENCE</u>			
$V_{inv}$	209		
$V_{inv}(L)$ <sup>7)</sup>	26		235
$V_{juss}$	60	17	
$V_{coh}$	41	2	124
$V_{imf}$	3		
$W_{pf}$ <sup>8)</sup>	1		
$V_{pf}$		22	22
	<u>340</u>	<u>41</u>	<u>381</u>
II <u>NON-VERBAL SENTENCES</u> <sup>9)</sup>			28

## Comments on Table A/1

1. 339 out of the 400 occurrences of  $-n\bar{a}'$  after a verb are enclitic to a precativ.
2. The one exception (2 Sam 14.17), however, shows that  $-n\bar{a}'$  is not always precativ in connotation. In 2 Sam 14.17 either a reflective or an asseverative mood is present.
3. When  $-n\bar{a}'$  occurs after a verb it is not interrupted by anything except the pronoun object suffix ( $V^{suff}$ ) -26x - which take precedence over the pronoun object with  $\text{נָא}$  (used only 1x - Gen 34.8). This imbalance only happens when  $-n\bar{a}'$  is used.
4. The phrases  $\text{נָא נָא}$  and  $\text{נָא הָנָה}$  occur with  $V_{pf}$  and none other verb form though the latter also occur in verbless sentences.
5. Unlike those sentences with  $-n\bar{a}'$  following the verb which constitute 83% of the  $-n\bar{a}'$  corpus, when  $\text{נָא נָא}$  or  $\text{הָנָה}$  is placed before the verb, and  $-n\bar{a}'$  is inserted, it is inserted before the verb also, i.e. its preferred position is *post-positive* within the main sentence structure.<sup>10)</sup>
6. While it sometimes appears that normal forms of first and third person imperfect verbs are used with  $-n\bar{a}'$ , it is always - 2 Sam 14.17 being the only exception -- the formal  $V_{coh}$  (i.e. the "Long" prefixed verb) and  $V_{juss}$  (i.e. the "Short" prefixed verb) respectively that is used when this form is distinct from  $V_{imf}$  for that particular verb. Hence we conclude that it is the  $V_{coh}$  or  $V_{juss}$  homonym of  $V_{imf}$  that is used in other cases.<sup>11)</sup>

(b) *Intersentence Relationships*

Sentences containing  $-n\bar{a}'$  occur in three main relationships:

- A: in a precativ sentence which may be followed but not preceded by another precativ sentence;
- B: in a precativ sentence which follows another; and
- C: in a precativ sentence following a declarative statement by the same speaker.

Sentences may be connected by different signals:

- a) those with no conjunction ( $\phi$ );

- b) those using ו.  
 c) those with other kind of conjunction; and  
 d) those beginning ואולם/ועתה.

TABLE A/2: Intersentence Signals and Relationships

Signal	A	B	C	TOTAL
a) $\emptyset$	233	25 <sup>12)</sup>	81	339
b) waw	4	9	6	19
c) Cj	-	-	5	5
d) ואולם/ועתה	-	-	46	46
	237	34	138	409

Comments on Table A/2

1.  $-n\bar{a}$  marks the onset of a precative utterance or the precative part of an utterance. Only seldom does it come in the second precative sentence and even these may be independent sentences.<sup>12)</sup>
2. ואולם/ועתה is used exclusively to mark the onset of the precative part of a longer utterance when the preceding part is a statement or question. The dominant precative verb is  $V_{imp}$ .
3. Transition from declarative to precative also occurs without conjunction (a/C)81x. The dominant precative verb is  $V_{juss}$  or  $V_{coh}$ .
4. The grammatical functions of ועתה and ואולם appear to be identical.

(c) *Literary Distribution.*

$-n\bar{a}$  has the following distribution among the books of the Old Testament:<sup>13)</sup>

Genesis x 75	Exodus x 16
I & II Samuel x 71	Chronicles x 8
I & II Kings x 52	Ezra-Nehemiah x 7
Judges x 32	Ezekiel x 5
Jeremiah x 30	Joshua x 4
Job x 23	Daniel x 3
Minor Prophets x 20	Deuteronomy x 2

Numbers x 19	Canticles x 2
Psalms x 18	Ruth x 2
Isaiah x 17	Lamentations x 2
	Ecclesiastes x 1
Proverbs, Leviticus, Esther x 0	

(d) *Social Distribution.*

The distribution of social relationships between addressee and addressed is fairly well balanced as the following list demonstrates.

(a) *Superior to Inferior:*

(1) Man to man	73	
(11) God to man	53	126

(b) *Addressed to an equal:* 114 114

(c) *Inferior to Superior:*

(1) Man to man	91	
(11) Man to God	78	<u>169</u>
		<u>409</u>

Comments on above:

- (1) There is no preference for any one social relationship.
- (2) There is, therefore, no one "meaning" such as self-disparagement<sup>14)</sup> or politeness ("I pray") which can be given since it is used x 53 in God's judgement speeches!

(e) *Lexicography and Conclusion:*

It is clear that when each of the examples in Mandelkern is examined in its context it is misleading to describe *-nā'* as a particle of entreaty or exhortation. Its references seem to be rather subjective. It gives an emotional dimension to the utterance which borders on the peremptory. The function is therefore, modal and not connoting a specific meaning in itself. As a general intensifier of the mppd of the whole sentence -- whatever that may be from abject submission through entreaty to imperious command -- it is nearly always post-positive.

When used in prayers, therefore, it adds to the urgency of the petition and the intensity of the lament. Where it is not used one may conclude not that the prayer is less obsequious but that it is less insistent, demanding and urgent.

## CHAPTER 5

### II

#### *MOSES' PRAYERS TO YAHWEH DURING THE WANDERING IN THE WILDERNESS*

The second group of Mosaic prayer laments is made up of those offered by him during the period of Israel's journey through the wilderness to the Promised Land. All of them relate to his role as the leader of the people and therefore have to do with the people themselves or prominent individuals from among the people. In every case opposition to Moses or Yahweh is involved. According to our analysis all the prayers are closely related to the Yahwistic tradition (J). Even the composite prayer of Numbers 14.13-19 has a J core.

In order for us to understand these prayers in their context we need to undertake a fairly detailed investigation into the narrative framework and structure that support them. Is there any significance in the fact that only one prayer (Exodus 1.4) comes from the pre-Sinaitic complex? Why is the punishment motif which initiates many of these prayers lacking from the pre-Sinaitic narratives? The answer to these questions and others will help us to understand more fully the prayer-laments of Moses made during the wilderness period of Israel's tradition history.

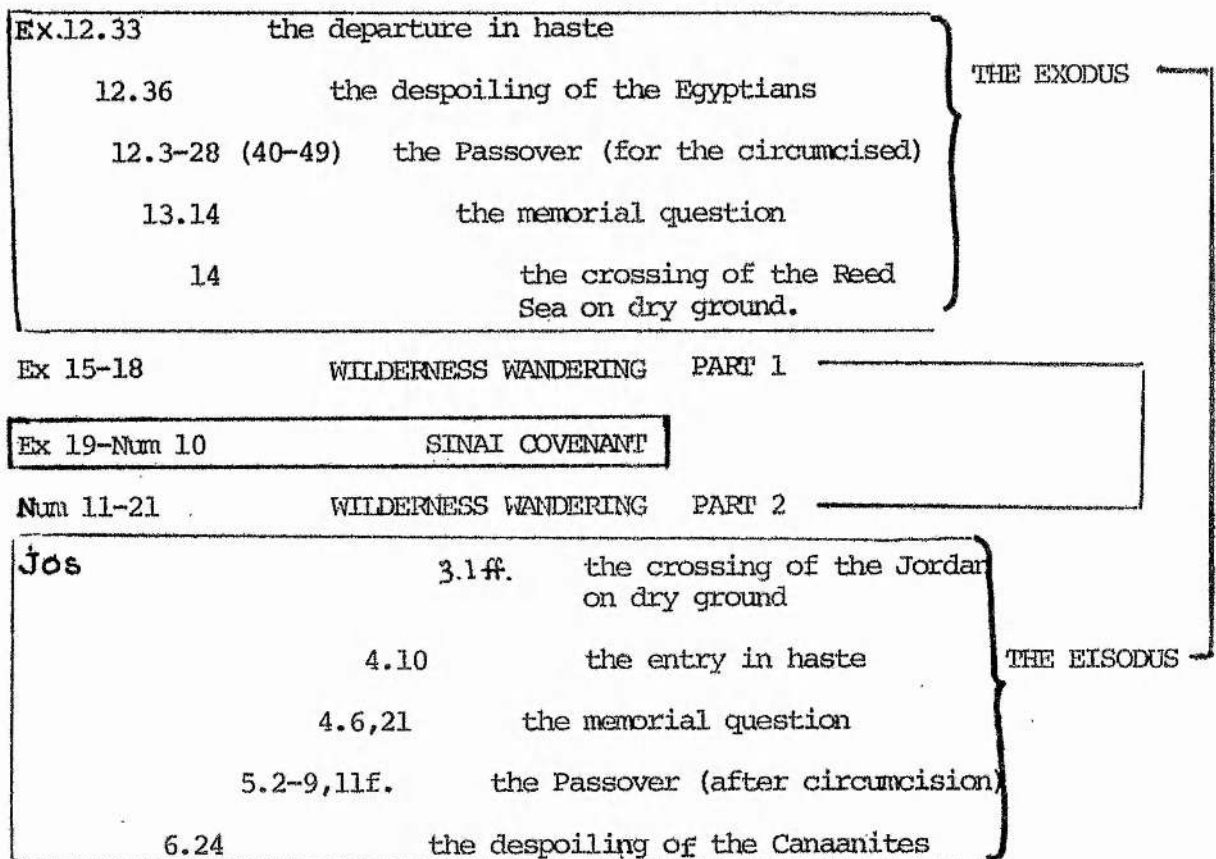
As they now stand the wilderness wandering traditions are demarcated by the departure from Egypt and the entrance into Canaan. The people leave the land of bondage at Succoth (Ex 12.37) and arrive at the promised land at Gilgal (Jos 4.19)<sup>1)</sup> It therefore embraces an enormous variety of material besides the actual journey itself. Besides the Sinai complex (Ex 19.1-Nu 10.2) and the book of Deuteronomy the main elements of the encompassed material are the Passover *Halachah* (Ex 12.43-13.16), the deliverance at the Reed Sea (Ex 14.1-15.21), the Balaam incident (Num 22.2 - 24.25); Eleazer's census (Num 26); the appointment of Joshua (Num 27.12-23), various ordinances not included in the Sinai



narrative (Num 15; 18-19; 28-31; cf. Ex 15.25b-26), the appointment of the Transjordan to Reuben and Gad (Num 32), plans for the dividing up of Canaan (Num 31), list of Levitical cities (Num 32), the daughters of Zelophehad (Num 33), the commissioning of Joshua (Jos 1.1-9), spying out Jericho (Jos 2), preparations for the crossing of the Jordan (Jos 1.10-18; 3.1-13) and the crossing of the Jordan (Jos 3.14-4.18).

It is clear from this conglomeration of material that we are dealing with the end product of a long process of collecting, editing and agglomeration. Nevertheless one may discern in the traditions an originally basic simple structure centering on the Sinai Covenant and bounded both by the wilderness wandering stories and the EXODUS - EISODUS narratives. The way in which this structure has been formed can best be shown schematically.

TABLE 5.1: STRUCTURE OF EXODUS-WANDERING-SINAI-ENTRANCE NARRATIVES



This structural analysis demonstrates very clearly the central significance of the events at Sinai for the preservers of Israel's ancient traditions. In the traditions as presented to us the dominant event of Israel's past is not the Exodus from Egypt but the Sinai Covenant and the Law of Moses. The Reed Sea redemption in its present position serves as part of the contextual build up to the Sinai events. For the ancient theologians who first gave form to this view by structuring the narratives in this manner the movement from Egypt to Canaan is seen as one vast contextual bracket which highlights the significance of the place of the Mosaic Law in the nation's life. Certain rhetorical devices previously noted with respect to prayers are used here on a broad and grand scale. These are the *inclusio* and *chiasmus*  $A : B : B^1 : A^1$  set about the Sinaitic core. The *inclusio* is the *chiasmus*-within each corresponding leg of the latter a number of similar or identical elements reappear.

The wilderness wandering narrative, therefore, itself serves as a secondary *inclusio* to the Sinai complex. On each side of the Sinai events we find not simply narratives which carry the theme of wandering in the wilderness but the repetition of motifs and events <sup>which</sup> must be seen as deliberately contrived. The extent of these repetitions is best seen again in a tabular arrangement. (See Table 5.2)

TABLE 5.2: PRE- &amp; POST-SINAITIC THEMES &amp; MOTIFS OF WANDERING NARRATIVES

EXODUS	EVENT	NUMBERS
1. 15.22	Third day/three days (cf. Ex 19.11,15)	10.33
2. 15.24; 16.7	The people rebel (לִיָּן) against (עַל)	14.2, 27, 29,36
2a 17.3	Moses/(Aaron)/Yahweh	16.11,41; 17.5-10.
3 15.25b-26	Statute and ordinance (cf. Lev. 18.5,26)	15.15f
4. 15.26; 16.28	Commandments (Ex 20.6; 34.28)	15.22,39,40
5 16.1ff	Manna and quails	11.4ff
5a 17.1ff	water	20.1ff
6 17.2, 7	The people test (נִסֶּה) (Yahweh)	14.22
7. 17.2, 7	The people dispute (רִיב) with Moses and Yahweh	20.3,13
8. 17.7	God "in the midst" (Num 5.3, Ex 34.9.25-28)	11.20 (30.34)
9. 17.8ff	War with Amalek	14.42ff
10. 18.1ff	Moses' father-in-law	10.29-34
11. 18.13-26	Appointment of 70 elders	11.24ff
12. 18.16,20	Statutes (Lev 10.11; 18.4)	18.23,19.2

The functions of the wilderness wandering narratives thus become clear. *First*, they tell us how Israel came from Egypt to Sinai and thence to Canaan - this would appear to be a minor role of the narratives. *Secondly*, they demonstrate Yahweh's loving care and protection of his people when they are in need - in spite of their continual rebelliousness and contumacy. *Thirdly*, they highlight the importance of the Sinai Covenant for Israel's existence and history by providing clear episodal and verbal *inclusios* to it. (Some of the verbal brackets repeat words

which occur in the Sinai complex itself and so tie the brackets to what is bracketed. These repetitions are noted in Table 5.2 ).  
*Fourthly*, the episodes give meaning to and are themselves interpreted by the Sinai narrative. This point will be made clearer below.

It would appear that we are confronted here with a schematic arrangement which is highly artificial and any attempt to find in the narrative a chronicle of events in the wilderness which reflects any resemblance to the actual sequence of happenings must prove fruitless. The traditions have been so arranged that it is hazardous to seek data from them for an historical account of Israel's existence in the desert.<sup>2)</sup>

In the events which make up the journey narrative a pattern of grace, rebellion, punishment and continuing grace is reflected.<sup>3)</sup> But the punishment motif is absent from the pre-Sinaitic episodes. Childs in his commentary on Exodus refers to the "two distinct patterns which can be detected in the structure of the stories which contain the murmuring theme."<sup>4)</sup> Because he does not go into detail we have ourselves carried out a thorough investigation of the structures of the wilderness narratives which carry the murmuring motif. The details are given below in the accompanying tables. The results may be set out as follows:-

Pattern I	Pattern II
1. Need	1. Complaint
2. Complaint	2. Punishment
3. Appeal to Yahweh	3. Intercession by Moses
4. Instruction	4. Instruction
5. Satisfaction	5. Satisfaction
(6. Etiology)	(6. Etiology)
Ex. 14(P) [14(JE)]; 15.22ff; [16.1ff]; 17.1ff. [Num 20.1ff] cf Ex.17.8ff	Num. 11.1ff, 4ff; 17.6ff; 21.5ff.

TABLE 5.3<sup>5)</sup> WILDERNESS WANDERING NARRATIVE PATTERN I: Deliverance from Danger.

Ex 15.22-25 (J)	Ex 17.1-7 (JE)	Ex 14.1-31 (JE)	Ex 14.1-31 (P)	Ex 16.1-36 (P)	Num 20.1-13 (P)	KEY
22-23a <i>S(in)</i>	1 <i>S(in)</i>	5-7, 9 $\alpha\alpha$ , 10 $\beta\alpha$	1-4, 8, 9 $\beta$ , 10 $\alpha$	1 <i>S(i)</i>	1-2 <i>S(in)</i>	<i>A</i> : Appeal (Moses to Yahweh) <i>C</i> : Complaint <i>d</i> : demand <i>p</i> : petition <i>q</i> : question <i>w</i> : wish
23b <i>E</i>						
24 <i>C</i>	2a <i>C(d)</i>	11-12 (E) <i>C(q)</i>	10 $\beta\beta$ -	2-3 <i>C(wq)</i>	3-5 <i>C(wq)</i>	
	2b <i>Res(-)</i>	13-14 <i>Res(-)</i>		4-5 <i>W(per)</i>	6a (A)	
	3 <i>C(q)</i>			6-9 <i>Res(-)</i>	6b <i>Th</i>	<i>Con</i> Conclusion
25 $\alpha\alpha$ <i>A</i>	4 <i>A(p)</i>	(15a) <i>A</i>		10 <i>Th</i>	7-8 <i>W</i>	<i>D</i> Deed
25a $\beta$ (W)	5-6a <i>W(per)</i>	15-18, 26 <i>W'/W'</i>		11-12 <i>W(per)</i>	9-10a <i>D</i>	<i>E</i> Etiology
25a $\gamma$ <i>D</i>	6b <i>D</i>	19-20, 21a $\beta$ <i>D</i>	21a $\alpha\beta$ , 22- <i>D'</i>	13-14 <i>D</i>	10b <i>Res(-)</i>	<i>J</i> Judgment
25a $\delta$ <i>R</i>	7 <i>E</i>	24-25, 27a $\beta$ <i>E</i>	23, 26-27a $\alpha$ , 28-29 <i>D'</i>	16-21 (28) <i>DRes(-)</i>	11a <i>D</i>	<i>R</i> Result
		30-31 <i>R</i>		29-31 <i>E'</i>	12 <i>J</i>	<i>Res</i> Response (Moses to people)
				32ff <i>Con</i>	13 <i>E</i>	<i>S</i> : Setting <i>i</i> : itinerary <i>n</i> : need <i>pr</i> : promise <i>Th</i> : Theophany <i>W</i> : Word <i>+</i> : positive <i>-</i> : negative





Before Sinai Pattern I operates while Pattern II is used only after the tribes move from the Mountain of God.<sup>5a</sup> This would appear to be planned deliberately by an editor or author. Before Sinai Yahweh is depicted as concerned to meet the needs of his people in spite of their rebelliousness and contumacy. After Sinai the divine grace and mercy are still operating but the love has now another dimension - divine judgment. Throughout the wilderness stories there are two contrasting themes: Israel's continual ingratitude, lack of faith and rebelliousness set over against Yahweh's mercy and loving care.

A subsidiary but nonetheless essential theme is Moses' intercessory laments to God which alter their character with the introduction of the motif of divine judgment as the tables abundantly demonstrate. Before Sinai there is only one example of Moses' intercessions although the fact of his praying is mentioned a number of times (Ex 14.15.; 15.25a cf. Num 20.62) These appeals to Yahweh are made for the purpose of bringing relief from a danger which threatens the existence of the people and/or Moses himself. After Sinai Moses' prayers are directed primarily towards removing the destructive effects of Yahweh's judgment on dissident Israel or Israelite (Num 11.26; 12.13; 17.10; 21.7b).

The events on Sinai are determinative for these changes. The wandering stories prior to Sinai prepare the auditor to some degree for what happens there. They prefigure the gracious gift of the law to Israel in Yahweh's feeding, watering and protecting them. Yahweh is the God present 'in their midst' who provides for their needs. Together with the gift of the Law as Deuteronomy was to affirm, Israel in the desert learned that "man does not live by bread alone but by every word that proceeds from Yahweh's mouth" (Deut. 8.3). But at Sinai something happened

besides the giving of the Law. Israel rejected Yahweh and chose a 'golden calf' as their God (Ex 32) and Yahweh's judgment was only averted by the intervention of Moses' intercession. Yahweh dismisses his people and refuses to go with them to Canaan but Moses persuades him to go in their midst (Ex. 33 & 34). Thereafter Yahweh's presence is not only a providential one but also a judging one. All the episodes placed after the people leave the mountain contain an element of divine judgement. One of the ~~most~~ *grievous* charges made is that the people by their complaining reject Yahweh who is in their midst (Num 11.20). Yahweh visits his people with judgment because they fail to believe his word -- but the punishment is never total except in the case of those elements who set themselves over against Moses (Num 16). While the sentence passed is punitive it is also with respect to the people as a whole and certain individuals exemplary (Num 16) and corrective (Num 12). In a remarkable way this post-Sinai punitive activity of Yahweh illustrates the Apostle Paul's theological assessment of the Law made many centuries later: *διὰ γὰρ νόμου ἐπληρώσας ἁμαρτίαν* (Rom 3.20b; cf. 7.7). However this insight is not made explicit in the Old Testament.

The post-Sinaitic episodes continue to exemplify the centrality of Moses' role as covenant mediator which as we saw is a major theme of the Sinai narrative. The punishment motif enters the narrative in the Sinai complex at the making of the golden calf. From that time the Israelites appear to be continually under Yahweh's judgments. But at the same time as the punishment motif enters so too do Moses' intercessions which modify and mollify the outworking of the judgment. Again and again in their journey from Sinai to Canaan Israel is threatened with annihilation by the wrath of Yahweh present in their midst, a presence which is no longer merely providential but also judgmental. Only Moses' intercession stands

between Yahweh's wrath and Israel's demise.

It is against this background that the following prayers are to be understood. Exodus 17.4 is an appeal to Yahweh to relieve a natural calamity which threatens Israel's existence through no fault of their own. Numbers 12.13 and 14.13-19 are appeals to Yahweh to relent on his judgment.

Two of the remaining prayers are personal laments related to the pressures of the situation in which Moses finds himself: Numbers 11.11-15 and 21-22. The last prayer is a plea directed against his detractors and thereby clearly inviting Yahweh's judgement: Numbers 16.15. They occur in three judgment stories of the wilderness wandering narratives which stand outside the previously discussed Patterns I and II. A punishment motif is present in each case and therefore they are allied to Pattern II especially since all three are placed after the Sinai rebellion (Exodus 32). But in all of them the punishment occurs towards the end of the tale and in the case of at least the last two the judgment is integrated into the whole. These stories are Numbers 11.4-34 (J); 12.16 - 14.45 (JP); 16.1-35 (JP). We shall treat only the J versions as identified by Martin Noth.<sup>6)</sup> They are set out in Table 5.5.

The structures of these three pericopes are superficially very similar. Nevertheless the content of the stories and editorial activity suggests that we are not in the presence of a third type of wilderness narrative.

The Kibbroth Hattaavah episode is made up, according to Noth, of a basic narrative (vss 4-13, 18-24a, 31-34) which may be assigned to J.<sup>7)</sup> Into this a later Yahwistic editor has inserted vss 14-17 and 24b-30. While accepting this assessment we also believe that the etiological framework (vss 4 and 34), which forms a clear *inclusio* for the whole

TABLE 5.5: WILDERNESS WANDERING NARRATIVE: PATTERN III  
JUDGMENT IN THE DESERT

Num. 11.4-34 (J)		12.16-14.45 (J)		16.1-34 (J)	
4a	S	12.16-13.33	S	1b- 2a	S
4b - 6	C	14.1b, 4	C	12-14	C
10-15	A <sup>1</sup>	11-12	W(j)		
16-17	W <sup>1</sup>	13-19	A(+)	15	A(-)
18-20a	W <sup>2</sup> (j)	20-25	W (fj)	26, 27b-30	W(j) (Moses)
21-22	A <sup>2</sup>				
23	W <sup>3</sup>				
31-33	D/J	39-45	R(J)		
		(subsequent history is is working out of the judgment)		31-33	J (pun)
34	E			34	R

Key: f. - forgiveness  
pun - punishment  
reb - rebellion  
j - judgment

pericope, and the punishment motif (vss 19ff, 33) do not belong to the original "quails" narrative. The "rabble" (vs 4) is introduced as a major theme but that is the last we hear of them and the plague (vs 33) hardly fits the threat (vss 19f). The etiology is only loosely connected to the main story which can stand on its own as an example of Yahweh's gracious provision in the desert. We would argue that the early traditions underlying this pericope had the form of the *Deliverance from Danger* type previously described and stylized as Setting/Complaint/Appeal/Word/Deed (R). This would apply to both the "appointment of the elders" as well as the

"supply of meat in the wilderness" theme. The addition of the judgment motif probably occurred after the two traditions had been combined and placed in the post Sinai traditions.

In the other two traditions, whose J content can be identified without too much difficulty, the judgment theme is integral to both and provides the climax in each case. Their differences, however, set them apart. In Numbers 14 there are two threats and one actual judgment. First, there is the absolute condemnation of the whole people (14.11-12) which is modified after Moses' intercession (13-14) to the 40 year desert wandering (20-25). Secondly, there is the defeat of the Israelite foray into Canaan without Yahweh's presence in the form of the Covenant Box (14.39-45). In chapter 16 on the other hand the judgment is absolute and complete on the rebels and their families (16.31-33). The structures also are different. While in chapter 14 a dialogue takes place between Yahweh and Moses which brings about the modification of the threatened judgment, in chapter 16 the response of Moses to Dathan and Abiram's complaint is an appeal to Yahweh to ignore their offering and a prayer unique among those of the desert wandering. Besides this one story deals with a national rebellion while the other relates to a clan conspiracy. In fact other than the opening complaint and the theme of judgment there is little to relate the two stories.

Closer to the Numbers 14 story is the "Golden Calf" episode in Exodus 32.<sup>7a)</sup> Of particular significance are the common motifs of total destruction which is modified by Moses' intercession and of the promise of a future judgment. In spite of the complex nature of the Golden Calf tradition we believe it is sufficiently close to Numbers 14 for us to postulate that their incorporation into the J history tied the Sinai and post Sinai narratives together and provided the impetus to the movement to reinterpret



the "Deliverance from Danger" narratives of the post-Sinai period as 'murmuring-judgment' stories.

It is to the prayers contained in these narratives that we must now turn.

EXODUS 17.4 (J) <sup>8)</sup>

P/LQ	מה אעשה לעם הזה	a	8
R(L)	עד מעט וסקלני	b	8

a What can I do for this people?

b Before long they will stone me!

The dispute (ריב) with Moses at Rephidim arose out of the failure of the people to find water there.<sup>9)</sup> The people's demand for water to drink is interpreted both as a dispute with Moses (מה הריבון עמדי)<sup>10)</sup> and a test of Yahweh (מה תנסון את-יהוה)<sup>11)</sup> The people rebel (וילן) against Moses accusing him of bringing them into the desert to slay them (vs 3). Fearing for his life Moses appeals (ויצעק)<sup>13)</sup> to Yahweh for help. Yahweh's response is positive. He instructs Moses what steps he must take in order to provide water for the satisfaction of the people's need (vss 5-6). In so doing a theophany of Yahweh takes place which together with the water from the rock prove that Yahweh is in the midst of his people (see on 7.7).

The literary critical data for determining the sources are indecisive.<sup>14)</sup> We accept Martin Noth's suggestion that the primary source for the pericope and this prayer is J.

The prayer consists of a question and a statement. The question is ambiguous and therefore difficult to translate. We have taken it to have a primary meaning of *Petition* ("What will I do for this people?").



but the other meaning of *Lament* which inheres in the question may also be present ("What am I to do with this people?"). The *Reason* for the cry to Yahweh occurs in line b and is itself full of urgency.

Being threatened with stoning would be enough to make anyone cry out to God but it should be noted that Moses does not petition for deliverance from the enraged mob but for a way in which he himself can satisfy their need for water and so remove the cause of strife. This raises the important question of why the people wanted to stone him. In the various law codes stoning is decreed for a number of crimes: offering children to Molech (Lev 20.2); blasphemy (Lev 24.14, 16, 23); working on the Sabbath day (Nu 15.35f.); incitement to serve other gods (Dt 13.10); the worship of *other* gods (Dt 17.5) disobedience towards parents (Dt 21.21); fornication by a girl before marriage (Dt 22.21); fornication by a man with a betrothed virgin (Dt 22.24); violation of a sanctuary (Ex 19.13); mediums and wizards (Lev 20.27); breaking a ban (Jos 7.25); the owner of a proven dangerous beast which gores another man to death (Ex 21.29). Apparently in ancient Israel stoning was the normal means of executing capital punishment.<sup>15)</sup>

On three occasions it is used to describe the actions of the people who are incensed at the behaviour of a leader or official (Ex 17.4; Nu 14.10; and I Kg 12.18). All three appear to be the result of mob rule. The officials involved are either lynched or threatened with lynching. Only Yahweh's intervention in the cases of Moses and of Joshua and Caleb brought deliverance. It would appear that in ancient Israel if an appointed leader did not fulfil his appointed role to the satisfaction of the people or acted contrarily to the people's

wishes he could be summarily stoned.

In the pericope of water from the rock at Horeb the prayer's function is to introduce Yahweh's instructions which led to the theophany on the rock and the satisfaction of the people's thirst.

On the phrase **הַעַם הַזֶּה** see above, p.95, n.83. In the story as a whole the phrase (**הַזֶּה**) **הַעַם** plays an important role. By appearing consistently throughout in each of the main sections it helps to tie the whole story together. It should be noted, however, that it does not appear in the final section which contains the etiology of Meribah/Massa. Instead of "the people" the more formal "sons of Israel" occurs.<sup>16)</sup> This may indicate that the etiology is secondary. As to the nuance of **לַעַם הַזֶּה** in Moses' prayer it should not be assumed that it carries a negative one simply because later appearances of the phrase have this connotation.<sup>17)</sup> We would argue that until the "Golden Calf" incident (Exod 32) **הַעַם הַזֶּה** is quite neutral and frequently positive when applied to the Israelites.

NUMBERS 11.11-15 (J)<sup>18)</sup>

LQ <sup>1</sup>	למה הרעת לעבדך	a	10
LQ <sup>2</sup>	ולמה לא מצחתי <sup>19)</sup> חן בעיניך לשום <sup>20)</sup> את משא כל <sup>21)</sup> העם הזה עלי	b	24
LQ <sup>3</sup>	האנכי הריתי את כל העם הזה	c	13
LQ <sup>4</sup>	אם אנכי ילדתיהו כי ואמר אלי	d	13
R	שאהו בחיקך כאשר ישא האמן את הינק על האדמה אשר נשבעת <sup>22)</sup> לאבותיו <sup>23)</sup>	e	33
LQ <sup>5</sup>	מאין לי בשר לחת לכל העם הזה	f	14
R	כי יבכו עלי לאמר תנה לנו בשר ונאכלה	g	17

L	לא אוכל אנכי לבדי לשאת את כל העם הזה	h	17
R	כי כבוד ממני <sup>24)</sup>	i	6
P <sup>1</sup>	ואם ככה את עשה לי הרגוני נא הרג <sup>25)</sup>	j	14
P <sup>2</sup>	אם מצאתי חן בעיניך ואל אראה ברעתי <sup>26)</sup>	k	17

- a Why have you done evil to your servant?
- b And why have I not found favour in your sight that you  
load the burden of all this people on me?
- c Did I conceive all this people?
- d Or did I give them birth that you should say to me,
- e "Carry them at your breast as a nurse carries a baby  
to the land I swore to give their fathers"?
- f Where do I get the meat from to give to all this people
- g for they weep over me and say, "Give us flesh and let us eat!"?
- h I can on my own no longer carry all this people
- i for (they) are too heavy for me.
- j And if like this you deal with me I insist you slay me!
- k If I have found favour in your sight then let me not look on  
my evil.

This complaint, which is one of the longest prose lamentations in the Hebrew Bible, arises out of the people's weeping (vs 4, cf. 10a) over the monotony of their desert diet (vs 6). They long for the delicacies of Egypt (vss 4-5) having been egged on by the rowdy elements among them (vs 4). Yahweh is angry with his people and Moses' prayer is made directly in response - though we are not told what form Yahweh's anger took (vs 10b). In Moses' eyes the divine displeasure is evil and he says so.<sup>27)</sup>

The complaint is directed against Yahweh. It is built up of a series of *Laments* which climax in two dramatic *Petitions*. The *Laments* are six

in number - five questions and one negative statement. The questions begin with the familiar double question of disputation: **למה...למה** and they are linked to the final *Petition* by the repetition of **רעה** and **מצ(א)תי חן בעיניך**. These words form a chiasmic *inclusio* to the whole prayer. The phrase **כל העם הזה** (lines b, c, f and h) occurs in each of the four natural groupings of the Laments: lines a-b; c-e; f-g; h-i. Each of these sections has a *Reason* for lamentation. The first is the burden of the people which Yahweh has given Moses expressed in an infinitive clause introduced by **ל**. The others are all signalled by the particle **כי** (lines d, g and i). The first two Reasons are Yahweh's activity in giving Moses the task of leading the people to Canaan. The second two Reasons are the people's activity in demanding more than Moses can give. The catena of lamentation is caught up in the phrase **י עשה לי ככה את עשה** which forms the protasis of the conditional *Petition* in line j. The *Lamenting Question* of line f (LQ<sup>5</sup>) may also be understood as *Petition* since it picks up the motif which initiates the conflict (the people's craving for meat) and requests information how to meet that need.<sup>28)</sup> A similar semi-rhetorical question is to be found at Exodus 17.4 (q.v.). It is also to be noted that the form of the people's demand quoted in line g is exactly the same as that found in Exodus 17.2a where it is understood as initiating a dispute (**ריב**) and a test (**מחמ**).<sup>29)</sup>

The prayer has clear verbal connections with its context:

**בכה** : vss 4, 10, 13, 18, 20.

**אכל & בשר** : vss 4, 14, 18(2x)<sup>29a)</sup>

**עם** : vss 8, 10, 11, 12, 13, 14, 16, 17, 18.

In spite of this G.B. Gray can write, "The verses in question (11f., 14f.) fall excellently into place after Exodus 33.1-3. They appear to have been transferred here by the editor who united the stories of the quails and the leaders".<sup>30)</sup> Noth on the other hand divides the prayer

between two ancient narratives.<sup>31)</sup> The first and more basic narrative which contains the first half of the prayer he assigns to J (vss 4-13, 18-24a, 31-34) and the second half of the prayer comes from a secondary tradition also from J (14-17, 24b-30). However our belief is that the overall structural unity of the prayer makes this division of the prayer unlikely. Whatever the traditio-historical development of the traditions may have been it is next to impossible to disentangle them from the existing narrative. That there are two traditions behind the narrative cannot be gainsaid but when it comes to identifying them in this prayer we dispute the feasibility of the operation. In fact it may belong to either tradition. By removing lines f and g it fits quite happily into the elders tradition but if lines h and i are removed the quails tradition readily accomodates it. We would suggest that the prayer may have come into existence as a means of securing the unity of the narrative created out of the two traditions.<sup>32)</sup>

In tone the prayer is very much akin to that of Exodus 5.22-23. In fact the opening questions of both prayers are precisely the same in form. But the prayer's length and its inclusion of Petitions set it off from the Exodus lamentation. Nevertheless this complaint is, like the Exodus prayer, extraordinarily audacious not only in its boldness of speech but also in its theological conception of God as a Mother.<sup>33)</sup> In the double question *...BN... n*, a grammatical construction frequent in Ugaritic literature as well as the Old Testament,<sup>34)</sup> Moses implicitly charges Yahweh with neglect of his responsibility of caring for the children he has conceived, born and nurtured. Why should Yahweh be angry with his people when he himself has brought them into the situation which has caused them to cry out for meat. Moses cannot be held responsible for Yahweh's actions. Nor can he bear any longer the intolerable burden placed on him by Yahweh.<sup>35)</sup> If he has to do so

then Yahweh had better kill him so that he may no longer experience this evil.<sup>36)</sup>

Finally and in addition to what has been said above about the structure of the prayer the way in which the prayer organizes the main themes into pairs catches one's attention:

- a) Lines a-b: Moses accuses Yahweh- הָרַעוּ  
לַעֲבֹדךָ  
לֹא מִצַּתִּי חֵן  
בְּעֵינַיִךְ
- b) Lines c-e: Moses denies responsibility- הָאֲנֹכִי הָרִיתִי...  
אִם אֲנֹכִי יִלְדֵּתִיהֶן...
- c) Lines f-i: Moses cannot do the work- מֵאִין לִי בִשָּׂר...  
לֹא אוֹכֵל אֲנֹכִי לִבְדִּי לִשְׂאֹת...
- d) Lines j-k: Moses' prayer for release- וְאִם כִּכָּה אֶת עֲשֵׂה לִי  
הָרַגְנִי בְּאֵרֶג  
אִם מִצַּתִּי חֵן בְּעֵינַיִךְ  
וְאֵל אֶרְאֶה בְּרַעְתִּי

Some observations are in order. First, the subjects of the four sections are arranged in a chiasmic order: YOU - I : I - YOU. Secondly, there is a subject-object *chiasmus* in section a) and with the protaseis of section d). Thirdly, section d)'s coordination is also a *chiasmus* for how else can one explain the strange use of the waw copula and the apposition between the two lines j and k.

The prayer functions as a lead into the choice of the seventy elders tradition from the craving for meat tradition and therefore fulfils a crucial role in the narrative. More than any other element of the narrative it integrates the two traditions into a whole and may be understood as the composition of <sup>the</sup> Yahwist himself.<sup>37)</sup>



38)

3. NUMBERS 11.21-22(J)

R	שש מאות אלף רגלי העם אשר אנכי בקרבן	a	17
L	ואתה אמרת בשר און להם ואכלו חדש ימים <sup>39)</sup>	b	19
LQ <sup>1</sup>	הצאן ובקר <sup>40)</sup> שחט להם ומצא להם	c	15
LQ <sup>2</sup>	אם און כל דגני הים יאסף להם ומצא להם	d	17

- a The people whom I am among is 600,000 men on foot<sup>41)</sup>
- b yet you have said, "Flesh I shall give them that they may eat for a whole month."!
- c Can (enough) sheep and cattle be slaughtered for them that it satisfy them?
- d Or can all the fish of the sea be gathered for them that it satisfy them?

In reply to the previous complaint of Moses (vss 11-15) Yahweh announces that he will supply meat sufficient for a whole month. But instead of this generous action being a blessing to them it will become a judgment on the people for their complaining. They will be sick to death of the meat and it will rise in their gorge (vss 16-20). Moses in this prayer sarcastically questions Yahweh's ability to do this and he expresses frank incredulity over its possibility. In response Yahweh rebukes Moses responding to question with question, "Is Yahweh's hand shortened?". No limit can be set to Yahweh's power.

The complaint divides itself into two clear parts each of which is itself made up from two pieces. Again there is no *Address*.<sup>42)</sup> The first half of the prayer not only provides *the Reason* for Moses' query in the second half but it also challenges what Yahweh has promised by repeating the promise in such a contrastive way that it becomes a *Lament* (lines a and b). Moses cannot believe his ears. As the leader of 600,000 men on foot he knows only too well the impossibility of fulfilling such a

rash promise in the desert. The second half of the prayer uses a double question ...**DN**...**~n** to express his incredulity in more concrete terms. There are not enough cattle or sheep and even if all the fish of the sea could be netted there would be not enough to meet the people's needs. The irony of the response is that Yahweh uses neither fish nor cattle to satisfy the people. He uses the birds of the air: the annual migration of quails.<sup>43)</sup> The questions are termed *Laments* because lying behind them is the thought that Yahweh is putting Moses into an impossible situation by making such rash promises. Both Yahweh's and his own credibility have been put at risk.

The way in which **לה** is used should be noted. Each leg of the double question has two parts. The first part functions as a protasis and the second half as an apodosis of what is in effect a conditional question: "If (all) sheep and cattle be slaughtered **לה** can it satisfy **לה**? If all the fish of the sea be caught **לה** can it satisfy **לה**?" The position of **לה** at the end of each part calls attention to itself. Each time it is repeated it hearkens back to its antecedent in the first line of the prayer. There the number 600,000 is emphasized in a deliberate manner: "600,000 men on foot are the people...". To satisfy that number will take enormous quantities of meat and each time the phrase **לה** is repeated we are reminded of the fact. The phrase is used in the second line for the first time and it is picked up from there in the second half of the prayer. Line a thus defines the **לה** of the quotation which is then hammered remorselessly to bring out the sheer impossibility of the task Yahweh has set himself.

The prayer, therefore, functions in the narrative as the means by which the spectacular nature of Yahweh's action in supplying meat for the Israelites in the desert is heightened.

4. NUMBERS 12.13(J)

L.P

אל נא רפה נא לך

6

No (more)! Heal her!

The MT points לך with a Šere ("God") but most commentators follow Gesenius and Kautsch and read a precative negative לך.<sup>44)</sup> However there is no manuscript support for this reading and all the versions agree with the MT. Nevertheless there are two reasons for adopting the emendation.<sup>45)</sup> First, נא is never used after a noun. It is always used after a verb or a precative particle.<sup>45a)</sup> The second is that לך is rarely used outside the poetical books.<sup>46)</sup> While this in itself is not sufficient reason to change the pointing it makes it less likely that the original tradition expected לך to be read. In addition to these two reasons one should take into consideration the possibility that the later vocalic tradition of reading a Šere instead of a Pathah arose out of the offence a bald "no" to God would have given the post-exilic scribes.

We have followed Martin Noth in ascribing this passage as a secondary addition to the Yahwist.<sup>46a)</sup> This view is contrary to the majority of scholars who reckon the prayer to have been the work of the Elohist.<sup>47)</sup> Eissfeldt, on the other hand, seeks the pericope's origin in his Lay source.<sup>48)</sup>

Miriam is struck with leprosy because she and Aaron oppose Moses' marriage to an Egyptian woman (vss 1ff.). The prayer is an urgent demand for healing after Aaron has interceded with Moses on her behalf (vs 12). The motivation and mood come mostly from the context but the brevity and urgency of the appeal add to the desperateness of the situation. The lack of an *Address*, the double נא, the urgent negative which we see as a *Lament* and the bald imperative *Petition* come over with tremendous force.<sup>48a)</sup>

5. NUMBERS 14.13-19 ( $J$ ,  $R_{JE}$ ,  $R_{D/P}$ )

$C^1/L^1$	ושמעו מצרים	a	6
$R_{Th}^1$	כי העלית בכחך את העם הזה מקרבו	b	17
$C^1/L^1$ (cont)	ואמרו אל יושב הארץ הזאת <sup>50)</sup>	c	11
$R_{Th}^2$	שמעו כי אתה יהוה בקרב העם הזה <sup>51)</sup>	d	15
	אשר עין בעין נראה אתה יהוה	e	12
	ועננך עמד עליהם	f	8
	ובעמד ענן אתה הלך לפניהם יומם	g	15
	ובעמוד אש לילה	h	6
$R$	והמתה את העם הזה כאיש אחד	i	13
$C^2/L^2$	ואמרו הגוים אשר שמעו את שמעך לאמר	j	18
$R_{Th}^3$	מבלתי יכולת יהוה להביא את העם הזה	k	
	אל הארץ אשר נשבע להם		24
	וישחטם במדבר <sup>52)</sup>	l	7
$P^1$	ועתה יגדל נא כח אדני <sup>53)</sup>	m	9
$R_{Th}^4$	כאשר דברת לאמר	n	8
	יהוה ארך אפים ורב חסד <sup>54)</sup>	o	8
	נשא עון ופשע <sup>55)</sup>	p	7
	ונקה לא יבקה	q	7
	פקד עון אבות על בנים על שלשים ועל רבעים <sup>56)</sup>	r	18
$P^2$	סלח נא לעון העם הזה	s	10
$R_{Th}^{(=4)}$	כגדל חסדך	t	6
$R_{Th}^5$	וכאשר בשאתה לעם הזה ממצרים ועד הנה <sup>57)</sup>	u	19

a Then the Egyptians will hear,  
 b for you brought up by your power this people from their midst,  
 c and they will tell the inhabitants of this land  
 d (They<sup>58</sup> have heard that you, Yahweh, are in the midst of this people  
 e by whom you, Yahweh, are seen eye to eye  
 f over whom your cloud stands  
 g before whom you go in a pillar of cloud by day  
 h and in a pillar of cloud by night)  
 i if you slay this people as one man  
 j and the nations who have heard your fame will say,  
 k Because Yahweh is unable to bring this people  
 into the land which he promised them  
 l he slaughtered them in the wilderness.  
 m Therefore, let the power of my Lord be made great  
 n according as you have promised,  
 o Yahweh, long-suffering with plenty of loyal-love  
 p forgiving iniquity and rebellion  
 q yet never leaving (it) unpunished  
 r visiting the iniquity of the fathers to the second, third  
 and fourth generations.  
 s Forgive this people's iniquity  
 t according to the greatness of your loyal-love  
 u and according as you have borne with this people from  
 Egypt until now.

In response to Yahweh's threat to destroy (הוריש cf. Exod 15.9)<sup>59)</sup> the rebellious people and make of him a great nation Moses intercedes for "this people" (used six times in the prayer) and wins from Yahweh a promise of forgiveness (vs 20). Moses' argument is basically in two parts corresponding to the natural twofold division of the prayer: a) vss 13-17 (lines a-l): What will the Egyptians and other peoples, who have been kept informed of Yahweh's mighty works from the time they came out of Egypt, say if he slaughters them as a sacrifice<sup>60)</sup> in the wilderness? Shall they not conclude from this that he is impotent to fulfil his promises? b) vss 18-19 (lines m-u): In the past you revealed yourself as a God who is rich in mercy and who has demonstrated this by bearing with your people from Egypt reveal yourself once more and demonstrate your power not in destroying them but by forgiving them.

The text for the first part of the prayer is difficult and has caused some scholars to regard it as corrupt.<sup>61)</sup> This is probably due to the way in which prayer has been put together rather than corruptions arising from scribal errors in the course of transmission. Our reasons for saying this will become clear as we proceed with the analysis.

The literary critics are not altogether agreed as to who was responsible for the composition of the narrative in which this prayer is found. Wellhausen thinks that it was one of the expansions by the Jehovist of the main J narrative.<sup>62)</sup> Holzinger believes it was composed sometime between the completion of D and the combination of JE with D.<sup>63)</sup> Baentsch and many others consider it to be a JE redaction (R<sub>JE</sub>).<sup>64)</sup> Eissfeldt designates it as a secondary addition



to J probably by R<sub>LJ</sub>.<sup>65)</sup> Noth also thinks it is a secondary insertion in the J account but assigns it to the Deuteronomist.<sup>66)</sup> "Since there is a clear break between v 23a and v 23b the Deuteronomist insertion which began at 11b is to be regarded as concluding with 23b with a verbal reference to its last appearance (v 11a); of course a sentence must have been suppressed, due to the insertion between v 11a and v 23b, a sentence which mentioned the promised land..."<sup>67)</sup> Before any decision can be made as to who is correct in this debate we need to perform two tasks: *first*, to analyse the structure of the prayer with its literary features and verbal inter-relationships with its context and *secondly*, to examine its literary connections with the rest of the Old Testament and with the Pentateuch in particular.

1. *Structural Analysis.* The prayer is in two parts. *Part 1* (lines a-1) is extraordinarily complex and does not yield to simple analysis. We would tentatively suggest the following structural arrangement. The lines centre on and are grouped about line i which provides a common protasis for the two Consequences that would follow its fulfilment. It states in its own words Yahweh's threat to destroy the people (vs 12) and thus provides the Reason for the Laments which are identical with the Consequences. Attached to the Consequences and in the case of the second one also identical with it, are certain theological motifs which provide the Reasons for the following Petitions. The relationship between the various elements of part one is best seen in the following schema:

$C^1/L^1$	<u>APODOSIS:</u> CONSEQUENCE/LAMENT	(a-h)	
$(R_{Th})$	Egypt will hear and tell the people		ושמעו ..... ואמרו
	(THEOLOGICAL REASONS for Yahweh to desist: Yahweh's deliverance and care of Israel.)		
R	<u>PROTASIS;</u> THREAT OF DEATH	(i)	
$C^2/L^1$	<u>APODOSIS:</u> CONSEQUENCE/LAMENT	(j-l)	
$(R_{Th})$	The nations will say:		
	Yahweh cannot do what he promises		
	(THEOLOGICAL REASON for Yahweh to desist)		ואמרו... אשר שמעו

The first *Consequence* ( $C^1$ ) of what will happen if Yahweh slays his people and simultaneously the first *Lament* is the reaction of the Egyptians.<sup>68)</sup>

It is set forth in lines a and c. Line b may be a secondary expansion but its verbal relationship with the rest of the prayer is such that we must take seriously for the moment the possibility that it formed part of the original prayer - at least it cannot be regarded as a casual insertion since it provides the first of five theological motivations for Yahweh to forgive his people: he delivered them out of Egypt with power.

Line c may harbour a lacuna - the content of what the Egyptians will tell the inhabitants of the land. But  $\text{אמר/ל אל}$  is used a number of times in the Old Testament with the meaning "tell someone"<sup>69)</sup> and this is the translation adopted by most modern English versions.<sup>70)</sup>

The subject of  $\text{שמעו}$  in line d is probably "Egyptians" as Baentsch recognized.<sup>71)</sup> There is no need to insert  $\text{אשר}$  before  $\text{שמעו}$  as some of the versions do.<sup>72)</sup> What the Egyptians have heard is the second theological Reason ( $R_{Th}$ ) behind both Lament and Petition for forgiveness. Not only has God delivered his people out of Egypt but he is in their midst, visible to them in the pillar of cloud and of fire, day and night. The construction of these lines (d-h) deserves some attention. The Reason itself is a statement that Yahweh is in the

midst of his people. This statement appears to be expanded by three clauses '...י...י...אשר' whose antecedent is "this people". Yahweh's presence is visible day and night for his people.<sup>73)</sup> But in addition to this grammatical structure there appears to be a twofold grouping of the clauses for the specific purpose of highlighting line f. Lines d-e are marked off by the *inclusio* אלה יהוה and lines g-h also stand on their own by the use of a *chiasmus* with a common B member. Line f links the two statements "You are seen in the midst of your people..." and "You go before them in a cloudy pillar..." Now this could mean that line f is a foreign body as Holzinger suggests (*loc.cit.*) or it could be a means of drawing attention to them. We prefer the latter interpretation. The pillar of cloud is the means by which Yahweh is present in Israel.

Line i is the lynch pin of Part 1 and acts as the ultimate Reason (R) for all else that is said. The second Consequence (C<sup>2</sup>), which like the first is its Lament (L<sup>2</sup>) concerns what the nations will say when they hear that Yahweh has slaughtered his people in the desert. The content of the nations' derision of Yahweh provides the third theological Reason (R<sup>3</sup><sub>Th</sub>) for Yahweh not to carry out his threat. Yahweh's honour is at stake. Moreover it gives the negative side of an argument which has already been positively stated. If Yahweh has acted in the past to deliver his people from Egypt and is in person guiding them day and night at the present time through the desert surely he is not going to allow all that effort go for naught and not fulfil his promise to bring them into Canaan. But that is only implicit in this motive. The important thing is that others will say he is incapable of bringing them into the land.

The three main theological motifs of Israel's salvation history (exodus, wilderness wandering and conquest) are thus introduced into the prayer to dissuade Yahweh from his intended purpose to destroy his people. Their use is subtle. They are not put forward as blunt motives of persuasion. Instead they are used in a round about manner by telling God that this is what the Egyptians know and this is what the nations will say. Thus they remind Yahweh of his achievements in the past and present, they draw his attention to his promise to the fathers and they point out what will happen to his standing among the nations if he fails to fulfil that promise. In the latter half of the prayer Moses takes up the final great salvation-historical theme: the Sinai Covenant. The great words of revelation on the mountain are quoted as the ultimate persuasion. But before we move onto the second half of the prayer let us notice how each of the sections is logically dependent on each of the others. They are bound together by the fourfold repetition of **הַעַם הַזֶּה** (two in each of the Consequences), by the chiasmus of the verbs **וּשְׁמַעוּ...וְאָמְרוּ** and by the common protasis (line i).

The second half of the prayer is introduced by **וְעַתָּה**. It too is twofold. And the two sections are almost totally dependent on each other. *Petitions* 1 and 2 (lines m and s) belong together:

"Magnify (your) power Lord.<sup>74</sup> <A>....forgive the iniquity of this people". The two precatives with **אֵל** are set in apposition to each other. The second interprets and expands on the first. But intervening between the two Petitions is the first of two *Reasons* (lines n-r) which is a quotation of Yahweh's promise and self revelation to Moses on Mt. Sinai.

(Exod 34.6f). This creates a sophisticated theological relationship with the first Petition and provides the basis for the second: Yahweh's power is to be seen in his exercise of his forgiving love and by implication not in the destruction of his people.<sup>75)</sup> The second *Reason* (lines t and u) recapitulates the first and takes the argument back to the first half of the prayer by reminding Yahweh of his care for his people (נשא+ל="carry" and "forgive").

The verbal connections within the second half of the prayer are as striking as those found in the first. A chiasmus (lines o-p x s-t) חסד.... לעון x חסד.... עון and an *inclusio* גדל (lines m and t) bind its two sections together. The play on נשא (p & u) is also to be noted.

The two halves are also related by verbal repetitions. First of all the words מצרים and העם הזה form both an *inclusio* and a *chiasmus* at the beginning and end of the lamentation. Again the word כח from line b is picked up in the opening line of part 2 (line m). And the main participants of the prayer, "Yahweh" and "this people" occur consistently throughout both parts. Note too the *involutus* created by בכחך...יגדל נא כח...כגדל.

Having examined the literary structure of the prayer together with its verbal interrelationships we now turn to investigate the origin of the various concepts of the prayer as these concepts are expressed in its words and phrases.



TABLE 5/6

Line	Words Phrase	References	Source(s) (Primary)
a & j	שמעו	Ex 15.14(?) <sup>76</sup> ; Jos 2.9f; 7.9; 9.3.	J
b	עלה	Gen 50.24(J); Ex 32.7; 33.1(J); Mic 6.3; Jer 6.9,13.	J
	העם הזה	See Mandelkern II.886ff. Ex. 4x; Nu 16x; Dt 6x; Jos 2x.	J
	מקרב	Only here for Exodus from Egypt.	
	כחך	Ex 15.6(?); 9.16 (J); Dt. 4.37; Jos 17.17	J
c	יושב הארץ	Gen 34.30 (J); 50.11(J); Ex 34.12,15,30(J); Jos 24.18; Nu 13.19 (E).	J/E
d	אתה יהוה	2 Sam 7.24,27,28; Jer 31.18; 18,23; 12.3; Pss 22.20; 41.11, Pss 4.9; 12.8; 40.12, 86.17; 91.9; 109.27; 3.4, 119.137, 151; Lam 5.19; 1 Chr 17.27; 29.10. An ancient hymnic formula?	(J)
	בקרב העם	Ex 17.7(J); 33.3,5(JE); 34.9(JE); Num 11.20,21(J) 14.11(J), 42(J); Dt 23.14; 6.15; 7.22; Jos 3.5,10; 4.6; 24.3; Jer 14.9; Mic 3.11; Isa 12.6; Zeph 3.15,17	J
e	עין בעין	Isa 52.8 (context reflects Exodus traditions of this passage!).	
	נראה	Gen 48.3(P); Ex 3.16(J); 4.1(J),5(J); 16.10(P); Num 14.10(P); Dt 3.15.	J
f	whole line	<i>Hapax</i> Cf. Nu 10.34(R <sub>p</sub> ); Ex 33.9,10(E); Designated R <sub>p</sub> by Simpson and P Baentsch.	E(?)
g-h	" "	Ex 13.21(J); 14.19b(J); Nu 9.15ff(P).	J
i	המה את-העם	Dt. 9.28b[cf. line 1 & Nu 14.26(P); 20.3(P); 21.5(E) Ex 14.12b (J); 16.3(J); 17.3(E)]	J,E
j	כאיש אחד שמעו הגוים	Ju 6.16; 20.1,8,11; I Sam 11.7. See line a Gen 10.5(J), 32(P); 48.19(J); Ex 34.10(J); H 3x; D 19x; Jos 4x; Ju 3x (Dtr); Sam 3x; Kgs 14x; Isa 9x; Jer 24x.	(J) J
	שמעך	Gen 29.13(J); Dt 2.25; Hab 3.2; Nah 3.19.	(J)
k	מבלתי	<i>Hapax</i> (G-K§114s,§119cN2), Cf. Dt 9.28 with which the whole line is obviously linked.	JE(?)
	אשר נשבע ל'	Dt. 1.8; 8.1; 11.9,21; 2.14.	D
l	וישחטם במדבר	Dt.9.28b (cf. refs for line i). The root שחט with personal suffix is not used in the Hexateuch. See however Ju 12.6; 2 Kg 25.7; Jer 39.6; 41.7; Gen 22.10 (E)- <i>term.tech.</i> (mostly P) for immolation.	E



m	גדל כח	<i>Hapax</i> Cf. Gen 19.19 (J).	(J)
o-r	all of it	Quoted from Ex 33.6f. omitting אל רחום וחנון.. ואמת	J
s	סלח	In OT the special term for "forgiveness" - Yahweh the only subject. <i>Term. tech.</i> in cult (P and D) and used in special relationships with sacrifice and prayer (see Jenni and Westermann: II. 150-160) Cf. Amos 7.2; Ex 34.9(JE); 2Kg 5.18; Jer 5.1,7.	JE
t	גדל	Gen 19.19(J); Dt 32.3; 9.26; I Kg 3.6; Isa 9.8; 10.12.	J
u	נשא ל <sup>77)</sup>	"forgiveness": Gen 18.24,26(J); Isa 2.9; Hos 1.6 "bear with": Gen 19.21(J); 2 Kg 3.4.	J
	עד הנה	Gen 15.16(J); 44.28(J); 25.5(J), 8(E).	J

This analysis would tend to confirm Wellhausen's assessment that the prayer comes primarily from the hand of J. Only line j-l show marked affinities with D. Nevertheless in spite of the rhetorical interweaving of paired words and phrases using chiasmus, *inclusio* and *involutus*<sup>78)</sup> the text remains far from smooth. The awkwardness with which the whole of the first section has been created suggest semi-skilled<sup>79)</sup> insertions of early material into an already existing prayer (J). We would suggest that R<sub>J(E)</sub> used old J material which he had to hand (lines b, d-h, and perhaps n-r). To this lines j-k(l) were added by perhaps R<sub>D</sub>.<sup>80)</sup> Lines f and l may be due to R<sub>p</sub>. If this suggested reconstruction is correct the original prayer would have read more or less like this:

Then the *Egyptians* shall hear and tell the inhabitants of this land if you kill this people as one man. Therefore let the power of my Lord be made great. Forgive the iniquity of this people according to the greatness of your love (and according as you have borne with this people from *Egypt* until now.)<sup>81)82)</sup>

6. NUMBERS 16.15(J)

P(L)	אל תפן אל מנחתם	a	7
R	לא חמור אחד מהם נשאתי <sup>83)</sup>	b	10
	ולא הרעתי את אחד מהם	c	11

- a Look not on their offering (with favour)  
 b Not one ass from them have I taken  
 c and I have not hurt one from them.

The prayer is a lamenting negative petition created out of the negative *Petition* (neg + 2nd. juss)(line a) and a confession of innocence which serves as the *Reason* why Yahweh should ignore the offering of Dathan and Abiram (lines b and c). The negative *Petition* receives its justification from the fact that Moses has not acted contrarily to that which was expected of him as leader. The two members of the Reason are related by parallel introductory negatives and by a striking *chiasmus*:

נשאתי	חמור אחד מהם	לא
את אחד מהם	הרעתי	ולא

The second **אחד**, therefore, understands **חמור** as its antecedent and not the opponents of Moses.<sup>84)</sup> The Reason is also a beautifully balanced couplet of five words and ten syllables (excluding the copula) each.

What is the significance of the animal in this context? It is probably to be understood in the same manner as Samuel's justification of his ministry at the time when he handed over his administration to the newly appointed king (1 Samuel 12.3ff.). The ass was regarded as the meanest animal a man could own. That the rich and powerful abused their authority and defrauded the poor of even their asses would not have been unknown in the ancient Near East since the poor least of all could retaliate and find redress in courts usually controlled by the

influential.<sup>85)</sup> There is the possibility that lying behind the word **חמור** are covenantal influences and nuances so that Moses is saying, "I have not been false to my covenantal obligations with respect to them."<sup>86)</sup>

This prayer which is heavily overlaid with a tone of urgency and anger occurs in the J account of the challenge to Moses' authority in the wilderness wandering narrative.<sup>87)</sup> Moses is accused of exalting himself to be prince over Israel (hith. **שָׂרָר**). To cap it all he has failed to fulfil his promise to bring the people into the "land flowing with milk and honey." In fact he has brought them out of such a land in order to kill them in the desert (vss 13-14).<sup>88)</sup> The original beginning of the story has been omitted in favour of the P narrative which features Korah and the Levites.<sup>89)</sup> Moses' prayer that Yahweh (and it should be noted that there is again no Address) should pay no attention to the offering of his opponents relates to the trial of leadership their refusal to ascend to the Tent of Meeting implies. If they are in the right then their **מִנְחָה** will be acceptable to Yahweh.<sup>90)</sup>

Martin Noth remarks that Moses' anger hardly matches the content of the prayer.<sup>91)</sup> He describes Moses' petition to Yahweh to ignore the rebel's offering as "extremely mild". This appreciation of the prayer fails to recognize that what Moses is requesting is in fact a vindication by Yahweh of his divinely appointed role. He does this in negative terms but implicit in the petition is an expectation not only of the vindication of Moses' leadership but also of a divine judgment on the recalcitrant rebels as verse 26 demonstrates.

### III

#### *RESULTS ARISING FROM THE FOREGOING STUDY OF THE MOSAIC PRAYERS*

The analysis of the prayers of Moses we have just completed witnesses to a variety of structures, grammatical forms and motifs used in their

composition.<sup>92)</sup> The reason why we examined these prayers in preference to any other group was in order to discover if there was some pattern inherent in them which we could use as an organising principle in our analysis of the remaining prose-lamentations of pre-exilic Israel. This organising principle we believe is to be found in the structural patterns of the prayers.<sup>93)</sup>

There are three basic structures used by the authors of these prayers. They arise out of their use of the two major elements of lamentation. As far as we can judge from this sample of Old Testament prose prayers a lamentation may be created out of either or both of these elements. This indicates that given the same context and motif of lamentation an ancient Israelite could call on Yahweh for help in three ways. He could use a *Lament* on its own, a *Petition* on its own or both *Lament* and *Petition* together. To these basic elements could be added *Addesses* and *Reasons*. We have called these three kinds of prose lamentation SUB-TYPES I, II and III respectively.

#### I. LAMENT ONLY PRAYERS.

TABLE 5/7                      STRUCTURAL SUB TYPE I; (A) / L(Q) / R or R / L

REFERENCE	STRUCTURE
Exodus 3.11	$LQ / R^1 . R^2$
4.1	$L^1 / L^2 / R$
4.10	$A / L / R$
5.22-23	$A / LQ^1 . LQ^2 / R^1 . R^2$
Numbers 11.21-22	$R / LQ^1 / . LQ^2$

These prayers demonstrate the following features: not all the prayers have an *Addess*; a *Reason* does not necessarily follow the *Lament*

it may occasionally precede it; and the absence of a *Petition* which focusses attention on the need. This last feature means that any petition for Yahweh to intervene is implied in the *Lament*. As we shall proceed we shall discover that many of the laments in pre-exilic Israel omit the *Petition*.<sup>94)</sup> Instead of asking Yahweh to help, the one lamenting simply states his condition, accuses Yahweh of failing in his obligations and/or complains about those who may be causing his trouble. The onus of corrective action is thereby placed on Yahweh. Such a prayer assumes a specific relationship between the participants. Yahweh is believed to be under certain obligations to intervene and the believer assumes that he has certain rights and privileges on which he may rely in cases of emergency.

In the case of the first three prayers of this group the relationship operates on two levels. The first is the general relationship issuing out of Yahweh's promises to the fathers. Moses as a descendant of Abraham, Isaac and Jacob comes within this privileged association. The second level is the potential relationship of prophetic leader with Yahweh. Moses is refusing to enter that relationship- or at least is extremely reluctant to do so. Exodus 5 .22-23 on the other hand is a specific accusation of Yahweh after Moses has accepted his responsibility. Yahweh has failed to fulfil his side of the contract. Numbers 11.21-22 illustrates the frankness with which members of a recognized relationship can speak to each other when one appears to exceed the boundaries of possibility in his promises. Moses expresses outright incredulity at what Yahweh has promised. Given the circumstances, Yahweh is putting Moses' life at risk by making impossible commitments to supply the people with meat in the desert.

## 2. PETITION ONLY PRAYERS

TABLE 5/8 STRUCTURAL SUB TYPE II; (A) / P / (R) or (R)/P

REFERENCE	STRUCTURE
Exodus 3.13	$R / P$
4.13	$A /.P$
17.4	$P / R$
33.15-16	$P /. R^1 . R^2$
33.18	$P$
34.9	$R^1 . A / P^2 . A / R^2 / P^2 . P^3$
Numbers 16.15	$P . R$

In these prayers the *Petition* is explicit while the *Lament* though omitted is implicit. This is the reverse of the previous sub-type I.

We have already discussed the grounds on which we have included *Petition*-only prayers as lamentations.<sup>95)</sup> *First*, they must arise out of situations of need in which the well being of the faithful is threatened or in which the one praying is uncertain of the future. *Secondly*, they must express an urgency corresponding to that need and *thirdly*, they must possess as far as we can judge from the prayer itself and its context a lamenting mood. Not all *Petition*-only prayers, therefore, can be understood as lamentations. This we saw when we made our preliminary choice in chapter 3. What the Mosaic prayers demonstrate is that the sub-type II lamentations have a *Lament* element implicit in them. In some cases it is clearly evident in the *Reason* which on a number of occasions is almost a *Lament* in itself, (Ex 3.13; 17.4; 34.9; Num 16.15). In other cases it arises out of the *Petition* itself and/or the context (Ex 4.13; 33.15-16, 18).



Finally we should take note of the simplicity of these prayers. Except for Exodus 34.9 which is clearly composite all these prayers have only two or three elements. If simplicity of structure is an indication of age then it cannot be argued, as Westermann does, that in lamentation prayers the pure lament came first. We would suggest that probably both sorts existed side by side from a very early age.

### 3. LAMENT-PETITION PRAYERS.

TABLE 5/9      STRUCTURAL SUB-TYPE III;  $L(Q) / R / P$  or  $L(Q) / P / R$

REFERENCE	STRUCTURE
Exodus 32.11-13	$A / LQ^1 . LQ^2 / P^1 . P^2 / R$
32.31-32	$L_{con} / R / P^1 . P^2$
33.12-13	$L(=R / LR) / P^1 . P^2 / R^1 . R^2$
Numbers 12.13	$L / P$
11.11-15	$LQ^1 . LQ^2 . LQ^3 . LQ^4 . LQ^5 / R / L / R / P^1 . P^2$
14.13-19	$L^1 / R^1 / L^2 / P^1 / R^2 / P^2 / R^3 . R^4$

Generally speaking the combined *Petition-Lament* prayers are very much more complex than the other two kinds of prayer in which either the *Petition* or *Lament* is omitted. The apparent exception to this observation is Numbers 12.13. However the description of the first element of this prayer as a *Lament* may be a misnomer since it is a negative exclamation which may qualify it from one point of view as a *Petition* rather than a *Lament*. If we leave this doubtful exception to one side then we find that the elements are usually multiple; the *Lament* element mostly has priority over the others and always precedes the *Petition*; and the *Reason* for a *Petition* where used always follows it. The *Address* is seldom used.

Before we move on to examine the remaining prose lamentations based on their structural arrangements we should mention that the Mosaic lamentations contain, like the Psalms, both individual and communal prayers. In addition we also discover the existence of intercessory lamentations over the needs of the people. The intercessory lamentation is distinguished from the communal lamentation by the custom of the intercessor of distinguishing himself from the people. In fact one of the marks of intercessions is the use of the phrase "this people" or "your people".<sup>96)</sup>

And yet the intercessor so takes on himself the burden of the people that he is able to inject into his prayer a mood of deep lamentation. He suffers with his people and even is prepared to die in order that they might live (Ex 32.31-32). A full classification will be undertaken in chapter 9.

TABLE 5/10 DISTRIBUTION OF INDIVIDUAL, COMMUNAL & INTERCESSORY PRAYERS

SUB-TYPE	INDIVIDUAL	COMMUNAL	INTERCESSORY
I	Ex 3.11 4.1, 10 5.22-23 (17.4) Num. 11.21-23		(Num 11.21-23)    (Ex 5.22-23)
II	Ex 3.13 4.13 33.18 Num 16.15	Ex 33.15-16  34.9	Ex 17.4  (Num 12.13)  (Num 16.15)
III	(Ex 32.31-32) 33.12-13 Num 11.11-15		Ex 32.11-13  32.31-32  Num 12.13  14.13-19

## CHAPTER 6

In this chapter we shall deal with those prose lamentations which fall into the sub-type I category: the *Lament-only* prayers. This group has the basic structure (A) / L(Q) / (R)(C) in which the bracketed elements may be omitted or be multiplied in series. When the Lament element stands on its own it is invariably a rhetorical question (LQ). The prayers have been exegeted in the order of their increasing complexity in the number of elements and variation of their order:

1.	2 Kings 2.14b	LQ	Individual
2.	Judges 21.3	LQ	Communal
3.	Exodus 17.7	LQ.LQ	Communal
4.	2 Samuel 23.17	L/A/LQ	Individual
5.	1 Samuel 16.2	LQ/R	Individual
6.	Judges 6.22	L/A/R	Individual
7.	Judges 15.18	R/L	Individual
8.	Joshua 7.7*	LA.LQ.LW	Communal
9.	Numbers 21.5	LQ/R <sup>1</sup> .R <sup>2</sup> .R <sup>3</sup>	Communal
10.	Judges 6.15 <sup>+</sup>	A/LQ/R <sup>1</sup> .R <sup>2</sup>	Individual
11.	Genesis 18.23b-25	LQ <sup>1</sup> /R <sup>1</sup> .R <sup>2</sup> .	Intercessory
12.	1 Kings 19.10 & 14	L <sup>1</sup> /R <sup>1</sup> .R <sup>2</sup> .R <sup>3</sup> /L <sup>2</sup> .L <sup>3</sup>	Individual
13.	Genesis 20.4b-5	A/LQ/R <sup>1</sup> .R <sup>2</sup> /L	Individual
14.	Joshua 7.8-9	A/LQ <sup>1</sup> /R.C/LQ <sup>2</sup>	Intercessory
15.	Genesis 4.13-14	L/R <sup>1</sup> .R <sup>2</sup> /C <sup>1</sup> .C <sup>2</sup> =L	Individual
16.	Genesis 15.2-3	A/LQ/R <sup>1</sup> .R <sup>2</sup> /L <sup>1</sup> .L <sup>2</sup>	Individual
17.	Judges 6.13	A/R /LQ <sup>1</sup> .LQ <sup>2</sup> /L <sup>1</sup> .L <sup>2</sup>	Communal

\* To be dealt with under 14. Joshua 7.8-9

+ To be dealt with under 17. Judges 6.13

1. 2 KINGS 2.14b<sup>1b)</sup>

LQ(P)

<sup>1)</sup> איה יהוה אלהי אליהו אף הוא

12

Where is Yahweh God of Elijah even he?

We begin with a prayer which may well be a Petition-only variety. However, its significance is difficult to overestimate. Strangely enough it has been largely overlooked by commentators who tend to concentrate their attention on the difficult phrase אף הוא and the repetition of ויכה את המים before and after the demand.<sup>2)</sup>

The prayer is a demand question for Yahweh to prove that he is present with Elisha as he was with Elijah in accordance with the latter's promise (vss 9-10). The question appears to be rhetorical and yet it expects a non-verbal response from God. It is a rhetorical way of demanding that Yahweh divide the waters as he did for Elijah. Having seen Elijah part from him Elisha expects it as his right.

A good deal of light is shed on the meaning of the question when we look at the use of similar questions elsewhere in the Old Testament. According to Elihu, in his answer to Job, the wicked man does not ask, ולא אמר איה אלוה עשי ("Where is God my maker?" 35.10). Presumably this was expected of the faithful Israelite when he was in trouble. Similarly, according to Jeremiah, such questions were a sign of both people and priests' faithfulness to Yahweh since he accuses them of not asking, ("Where is Yahweh (who brings us up out of the land of Egypt...)" Jer 2.6, 8).<sup>3)</sup>

Why should such questions be part of the expected piety of the faithful? The answer to this question is rooted in the promise of Yahweh to be present with his people - a promise we have already seen is set in the very heart of the Mosaic tradition.<sup>4)</sup> The purpose of that promise was for the

protection, guidance and blessing of his people. Thus when things went wrong for no apparent cause they believed themselves justified to ask "Where is Yahweh?" or as it is stated in Exodus 17.7. "Is Yahweh in our midst or not?" Such questions are in fact a putting of Yahweh to the test. If Yahweh is present he will answer their prayer and reveal himself in the satisfaction of their need.

But in later times and especially in and after Deuteronomy such questionings and testing of Yahweh are seen to be inappropriate and wrong.<sup>5)</sup> Instead of being an expression of trust in Yahweh they come to be seen as unbelief. Thus by the time of Malachi to ask "Where is the God of justice?" ( איה אלהי המשפט ) is to weary God.<sup>6)</sup> One of the reasons for this change in attitude was probably the fact that questions had a derogatory and deriding sense in the mouths of the wicked. "Where is now your/their God?" ( איה נא אלהיך/הם ) is frequent in the Psalms<sup>7)</sup> and in taunting speeches made about the gods of defeated nations.<sup>8)</sup>

Many prose prayers are open to being interpreted as arising from the belief in Yahweh's active presence with his people.<sup>9)</sup> The language of these prayers has been influenced by the vocabulary of disputation (ריב) - Yahweh has not fulfilled his obligations to meet the needs of the people. In this case of Elisha's demand the expectation of possessing the spirit of Elijah has given the prophet a certain belligerence towards God as if he was unsure of himself. It is a self assertive cry made with a defiant and aggressive air. It is for this reason we have included it here.

The word order is to be noted. The words יהוה אלהי ("Yahweh God of...") form a *chiasmus* with the name אליהו ("My God is Yahweh"). Moreover if the Massoretic text is correct יהוה...איה which begin and end the prayer form a *chiasmus* with the consonants הוה. The *inclusio* is in fact formed out the question "Where is he?" which is artistically broken up by the insertion of the nominal equivalent "Yahweh, God of Elijah".

2. JUDGES 21.3<sup>10a)</sup>

A/LQ	למה יהוה אלהי ישראל היה זה בִּישְׂרָאֵל	a	18
R	להפקד היום מישראל שבט אחד	b	14

a Why, Yahweh God of Israel, has this thing happened in Israel

b that there is missing today from Israel one tribe?

This prayer comes at the beginning of a series of loosely connected traditions about the restoration of the tribe of Benjamin after its decimation by the remainder of the tribal confederacy. The context in which it is offered points to its use as a lamentation rather than a petition for information. The people have gathered after the battles with Benjamin at the shrine of Bethel. Bethel had long associations with the tribal traditions of Israel particularly the land-promise to their eponymous ancestor (Genesis 28.11-17).<sup>10)</sup> The threefold use of "Israel" in the prayer is significant in light of this. It holds up before Yahweh his commitment to the patriarch to make his seed to be as the dust of the earth. The promise is threatened by the destruction of Benjamin. It is this motif that provides the *Reason* for the people's appeal to Yahweh. At Bethel the people "remained until the evening (oblation?) before God."<sup>11)</sup> They then lifted up their voice and wept bitterly" (vs2). The next day "they built an altar"<sup>12)</sup> and offered holocausts and peace offerings." (vs 4).

In view of this context of national sorrow and lamentation the prayer is doubtless a lamentation and should not, therefore, be regarded as a request for information at the oracle. Nevertheless implicit in the *Lament Question* is an appeal for Yahweh to do something or to reveal to his people what they should do. Therefore the question of verses 6b-7 may well be the *Petition* of the lamentation. However no answer is given. Instead we find a discussion which leads to the destruction of Jabesh Gilead and the use of its virgins as wives for the remaining Benjamites (vss 8ff.)



3. EXODUS 17.7 (J)

LQ.LQ

הִישׁ יְהוָה בְּקִרְבֵּנוּ אִם אֵין

10

Is Yahweh in our midst or not?

This question comes at the end of the Meribah-Massa etiology. It is an interpretation of the real nature of the demand by the people for water (vs 2a). The people dispute with and test Yahweh because there is no water. If he is present in their midst he will supply their need.

The double or triple rhetorical question... (יִדְוּ).... "אִם....." הִישׁ is, as Moshe Held has demonstrated, a feature of both Ugaritic and Israelite epic and historical writings.<sup>14)</sup> Of the many examples he gives only four are related to the either/or of the test (Ex 16.4; 17.7; Dt 8.2; Ju 2.22) and only one of these (Ex 17.7) is used of testing God. The other three refer to the testing of Israel by Yahweh and are manifestly Deuteronomic. Although the position of the question is artificially contrived it is artistically appropriate and theologically relevant: artistically appropriate because it provides the concluding verbal bracket for the pericope (יִדְוּ) and thus creates an overall *inclusio* which clamps the narrative together; it is theologically relevant since it establishes the ultimate issue of the story - Yahweh's presence with his people.

According to the logical structure of the narrative the lament belongs to the opening demand for water (vs 2). This combination of demand with lamenting question is not unusual in biblical disputations.<sup>15)</sup> That verses 2 and 7 were once joined is not unlikely - at least in the author's mind. The literary device called "break up" has thus been used for the pericope's composition.<sup>16)</sup> We would argue that the story once existed without an etiology (vs 6) and ended at verse 5 with the impressive

*inclusio* שהם מים שנה הים from verse 1b.<sup>17)</sup> After the etiology was added verse 7<sup>18)</sup> was moved to its present position from verse 2 thus providing an effective alternative to the original *inclusio*.

The presence of Yahweh in the midst of his people is a major theme in the Hebrew Bible as we have already seen.<sup>19)</sup> The proof of this presence in the desert wandering is to be found not only in the visible sign of the pillar of cloud by day and of fire by night<sup>20)</sup> or in the covenant between God and his people in which the glorious name of Yahweh is pronounced<sup>20a)</sup> but also in Yahweh's protective care of Israel from the threat of famine, thirst and enemies.<sup>21)</sup> That the reality of this presence could be put to the test when Israel's existence was threatened was not denied until later writers began to claim that the testing of Yahweh was not an exhibition of trust but of the very opposite.<sup>22)</sup> Among the early traditions a number of tests are set God in order to obtain the reassurance that Yahweh is present to fulfil his promise<sup>23)</sup> or simply that he will do as he promised.<sup>23a)</sup> One formula which we have already examined ("Where is Yahweh?") appears at first sight to be impiously demanding a theophany whereas in fact it expresses trust in God.<sup>24)</sup> Such demanding language is allied to the *RîB* or disputing speech forms of the Old Testament which gives point to our assertion that the double question of Exodus 17.7 was once directly connected to the *RîB* demand of verse 2a. In our conclusion it is intended to examine this question of disputation with God.<sup>25)</sup> It will suffice to say at this stage that we believe that before the negative attitude of Deuteronomy towards the testing of Yahweh became generally adopted the ancient traditions exhibit a positive approach and understand such language directed to Yahweh as quite legitimate. The fact that Yahweh granted the people their demand with no rebuke or judgment is highly significant in this present case. It confirms our belief that the *RîB* with Yahweh was an accepted practice in ancient Israel.

4. 2 SAMUEL 23.17<sup>26a)</sup>

L.A	חלילה לי יהוה <sup>26)</sup> מעשתי זאת	a	11
LQ(R)	הדם האנשים ההלכים בנפשותם <אשתה> <sup>27)</sup>	b	14(16)
a	Far be it from me, Yahweh, for me to do this. [lives?		
b	<Shall I drink> the blood of the men who venture their		

On hearing David's wish to have a drink of water from the well at the gate of Bethlehem, which was at that time occupied by a Philistine garrison, three of his warriors broke into Bethlehem, drew water and returned with it to David (vs 16a). Instead of drinking it he poured it out to Yahweh (16b) and offered this prayer as explanation. The prayer is to be understood as a lamentation accompanying a libation of blood to Yahweh. David regards the water obtained by such daring and recklessness as equivalent to the blood of the men who risked their lives in getting it. To drink it would be tantamount to breaking the Mosaic Laws (Lev. 3.13b, 17; 7.26-27; 17.10-16). Deuteronomy commands that the blood be poured out "on the earth like water" (Deut 12.16, 24; cf 27b) and this is what David does.<sup>28)</sup>

Line a of the prayer uses a standard formula - חלילה לי ("Far be it from...") found a number of times in the Old Testament, particularly in the older traditions, in order to express abhorrence and rejection of a wrong thought or action.<sup>29)</sup> It occurs mostly in speeches of a lamenting character especially those in which innocence is being maintained.<sup>30)</sup> But only here is Yahweh introduced as a witness. We term it a *Lament* and the second line is similarly one of the questioning kind. Line b, however, has been apparently affected in transmission.<sup>31)</sup> It contains the *Reason* for lamentation - drinking the water would be drinking blood. Its meaning is essentially a refusal - "I shall not drink...".

The prayer is not a complaint directed against God or to God nor does

it contain any petitionary element expressed or implied. Its lamenting character lies in its protest of innocence and fidelity to the Law. Such a protest would be essential if the libation was to be acceptable to Yahweh.<sup>32)</sup> In order to make the action acceptable to the men who did the deed of getting the water it is addressed to Yahweh. To him all life belonged and in pouring the "blood" on the ground David is offering the lives of the three young men to him. In the prayer he is saying that such heroic deeds can only be offered to Yahweh since no human deserves them.

5. 1 SAMUEL 16.2

LQ	אֵיךְ אֵלֶךְ	a	3
R(L)	וְשָׁמַע שָׂאוּל	b	5
	וְהָרְגוּנִי	c	5

a	How can I go?
b	If Saul hears
c	then he will kill me!

This expostulation with Yahweh follows his rebuke of Samuel for continuing to put up with Saul and his command to go and anoint David to be king of Israel in Saul's place (vs 1). The speech of Samuel is without formal Address and is in two parts: a *Lamenting Question* (line a) and the *Reason* for the Lament (lines b-c) in the form of a conditional sentence which uses *waw* consecutive perfect verbs in both protasis and apodosis.<sup>33)</sup>

There is no Petition - only protest at the impossibility of the divine command. *Petition is not even implied.* In our idiom we would say, "You must be joking!" Bethlehem was outside Samuel's normal circuit.<sup>34)</sup> To go there he would have to pass through Gibeah of Saul<sup>35)</sup> so that Saul's suspicions would immediately be aroused. Following on Samuel's proclamation of Saul's rejection by Yahweh in chapter 16 to indulge in such activity would be the height of folly.

The fear underlying these words is amply expressed in the mood of explosive complaint contained in them. The prayer is without doubt one of the finest examples of short complaint prayers in the Old Testament. In thirteen beautifully balanced syllables (3/5/5) the prophet's feelings towards God's word are succinctly and forcibly expressed.

For the use of אֵיךְ in complaint speeches cf. Genesis 44.34; Judges 16.15; 2 Samuel 1.5, 14. It is used particularly in formal (2 Samuel 1.19, 25, 27) and cultic laments (Psalms 11.1; 137.4) as well as taunt songs

(Isaiah 14.4, 14; 19.11; 36.9).

As a result of the protest Yahweh instructs Samuel to indulge in a subterfuge to cloak his real intentions.<sup>36)</sup> The result is the anointing of David as the future king of Israel.



6. JUDGES 6.22

L.A	אהה אדני יהוה	a	7
R(L)	כי <sup>37</sup> על כן ראיתי מלאך יהוה פנים אל פנים	b	15
a	Alas, my Lord Yahweh!		
b	for I have seen the angel of Yahweh face to face.		

This prayer is essentially a cry of distress and horror (אהה)<sup>38</sup> over the full realization by Gideon that the one who has been speaking to him is the Angel of Yahweh. The form of the *Lament-Address* (line a) is fairly common in prose lamentations and it is followed by a (כי על כן) clause giving the *Reason* for the lament. It is to be noted that none of these prayers of lamentation using אהה contain Petition elements since the cry for Yahweh to have pity and save is implicit in the Lament.

The fear of seeing God "face to face" because of its horrendous consequences highlights the extraordinary privilege Moses had in his relationship with Yahweh (Exodus 33.11; 34.34; Numbers 12.6-8; cf., Exodus 24.11). It also demonstrates, however, that to a certain degree the Judges of early Israel and their royal successors could share in this "face to face" Mosaic experience (cf. Deuteronomy 18.15ff.).

7. JUDGES 15.18

R	אתה נתת ביד עבדך את המשועה הגדלה הזו	a	21
L <sup>1</sup>	ועתה אמות בצמא	b	8
L <sup>2</sup> =C	ונפילתי ביד הערלים	c	10
a	You have given by the hand of your servant this great victory		
b	but now I shall die of thirst		
c	and I shall fall into the hand of the uncircumcised.		

This lamentation occurs in the etiology which forms the appendix to Samson's defeat of the Philistines at Ramoth-Lehi (15.14-17). The etiology explains the origin of the spring at Lehi called En haqore.<sup>39)</sup>

Samson thirsty after the great victory he has won finds no water to slake his thirst. He complains that he is about to die and fall into the hands of the uncircumcised Philistines. The appeal to a great victory as a motive for special treatment is to be found also at 1 Samuel 14.45. There the people intercede for Jonathan against Saul's decision to kill him for having broken an oath. Again in 1 Samuel 19.4f. Jonathan intercedes to Saul for David's life. He advances as an argument that David merits special consideration because he took his life into his hands when he slew Goliath and brought about the great victory for Israel.<sup>40)</sup>

Again there is no Petition element. The request for water is implicit in the *Lament* (line b) over imminent death and fear of falling into the hands of the Philistines who would desecrate his body and not give it a proper burial. The *Reason* (line a) for the Lament is the massive victory made possible by Yahweh. It throws into sharp contrast, indeed the illogicality, the abandonment by Yahweh of his champion would create. There is no Address - just a blunt and audacious אהה - which is reminiscent of Moses' lamentations before Yahweh.<sup>41)</sup> It demonstrates the familiarity with which ancient Israelites felt they could treat God - but, in this case,

it is somewhat softened by the use of the royal court style of personal reference: **יָד עֲבֹדךָ** instead of **יָדִי**.

The literary structure of the prayer calls for some comment. Both parts begin with near identical sounding words (**וַעֲתָה** and **אָחָה**) and they are coupled by the repetition of the instrumental **-בִּי** (lines a, b and c) and the construct **יָד-** (lines a and c). The change of tense from past (**נָתַתָּה**) to future (**אֲמֹתָ...וְנִפְלֵהִי**) and the change in subject from second person to first person singular highlights the different functions of the two halves of the prayer. The contrast between **בִּיד הָעֲרָלִים** and **בִּיד עֲבֹדךָ** is arresting. Whose side is Yahweh really on?! Moreover a "break up"<sup>42)</sup> construction is discernible: the last element of line a (**הַתְּשׁוּעָה** **הַגְּדֹלָה הַזֹּאת**) can be replace by the last word of line c (**הָעֲרָלִים**) so that the statement "You have given into the hand of your servant the uncircumcised" has been broken up and the words "this great victory... the hand of" inserted.

8. JOSHUA 7.7 (see 14 under).9. NUMBERS 21.5 (JE)

LQ	למה העליחנו <sup>43)</sup> ממצרים למות במדבר	a	15
R <sup>1</sup>	כי אין לחם	b	4
R <sup>2</sup>	ואין מים	c	4
R <sup>3</sup>	ונפשנו קצה בלחם הקלקל	d	13

a Why have you brought us up from Egypt to die in the wilderness?

b For there is no bread

c and there is no water

d and our soul loathes<sup>44)</sup> this worthless bread.

Because of the use of האלהים in verse 5a the pericope which contains this prayer (verses 4a $\beta$ -9) is generally regarded as belonging to E.<sup>45)</sup> But Coats thinks that the prayer is a late insertion into an otherwise ancient tradition.<sup>46)</sup> We have followed Gray in saying that we do not know and designating it JE.<sup>47)</sup>

The prayer is a complaint against (דבר ב) God and Moses not only over the lack of food and water but also over the nature of the available food in the desert (לחם קלקל) - presumably the manna.<sup>48)</sup> The result is a plague of "fiery serpents" which bite the people (vs 6). Healing comes after confession (vs 7a) and the gazing on a "fiery thing" (שרף) placed on a pole in the centre of the camp (vs 8). Later interpretation identified this שרף על נס with the נחשתן of the Solomonic Temple which was destroyed by king Hezekiah (2 Kings 18.3, cf. vs 9).<sup>49)</sup>

Like many prose laments and complaints the prayer has a twofold structure consisting of a *Lamenting Question* (line a)<sup>50)</sup> and three *Reasons* (lines b and c) introduced by כי and coordinated by *waw* copulas. The Lament contains its own Reason for lamentation - the threat of death.

Each of the two words which comprise the first Reason is repeated respectively in each of the other two Reasons:  $\text{יָמַן}$  in line c and  $\text{מָן}$  in line d. By this means they are tied together in a very effective manner. Besides all this each Reason is in itself a Lament.

The opening question is typical of the complaints directed to Moses by the people in the wilderness.<sup>51)</sup> All the same this is the only one which is specifically labelled as a complaint against God. In some of the others this is hinted at<sup>52)</sup> or assumed<sup>53)</sup> and it may be that this the last of the wilderness complaints is intended by the editor to be interpretive of them all - all the people's complaints against Moses are to be understood as ultimately against Yahweh since Moses represents Yahweh's authority among the people. During the time of the kingdoms this would no doubt have been put forward as a reason why complaints against the divinely appointed rulers were blasphemous (cf. 1 Kings 21.10 and 13).

10. JUDGES 16.15 (See below No. 17)11. GENESIS 18.23b-25 (J)<sup>54a)</sup>

<sup>1</sup> LQ	האף תספה צדיק עם רשע	a	9
R(L) <sup>1</sup>	אולי יש חמשים צדיקים בתוך העיר	b	13
	האף תספה ולא תשא למקום	c	12
	למען חמשים הצדקים אשר בקרבה	d	15
R(L) <sup>2</sup>	חללה לך מעשת כדבר הזה	e	13
	להמית צדיק עם רשע	f	8
	והיה כצדיק כרשע	g	9
	חללה לך	h	5
LQ <sup>2</sup> (R)	השפט כל הארץ לא יעשה משפט	i	13
a	Will you destroy innocent with guilty?		
b	What if there are fifty innocents in the city?		
c	Will you destroy and not save the place		
d	for the sake of the fifty innocents within it?		
e	Far be it from you to do this thing		
f	to slay innocent with guilty		
g	so that the innocent are as the guilty		
h	far be it from you!		
i	Shall not the judge of all the earth act justly?		

The prayer opens the dialogue between Abraham and Yahweh over the fate of Sodom. The dialogue reiterates in an accumulative manner but in a much abbreviated form the argument of the opening prayer (vss 23-33). We shall, therefore, concentrate our attention on the opening prayer printed above. Abraham has entertained three strangers in his home at the Oaks of Mamre (vss 1-16) and accompanied them for part of their journey towards Sodom. Yahweh debates with himself whether or not he should make known to Abraham what he intends to do with Sodom (vss 17-19).



Apparently Yahweh is himself unsure since he is about to go and see for himself what is happening there (vss 20-21).<sup>54)</sup> Although the reader is not told how he finds out what Yahweh is thinking about, Abraham intercedes for the city.

Many scholars since Wellhausen have regarded the dialogue as the work of R.<sub>J</sub>.<sup>55)</sup> The reasons are listed by Gunkel<sup>56)</sup> and summarized by Skinner:

- "a) In 22a "the men" (i.e. all three) have moved away to Sodom; in 22b Yahweh remains behind with Abraham. That Yahweh was one of the three is certainly the view of later editors...; but if that had been the original conception, it must have been clearly expressed at this point.
- b) In 20f. we have seen that the fate of Sodom still hangs in the balance while in 23ff. its destruction is assumed as already decreed.
- c) The whole tenor of the passage stamps it as the product of a more reflective age than that in which the ancient legends originated."<sup>57)</sup>

The prayer is an intercession which uses the language of the law court.<sup>58)</sup> It centres on the justice of Yahweh's rule (שפט כל הארץ). If Yahweh should destroy the innocent (צדיק) with the guilty (רשע)<sup>59)</sup> how can he be said to be just and act justly (עשה משפט).<sup>60)</sup> The idea is outrageous and unthinkable. The development of the argument in the dialogue

which follows is with the aim of establishing the important principle that while innocent people remain in a city Yahweh will not destroy it. The primary principle was well known in Jeremiah's day (Jer 5.1; 15.1)<sup>60a)</sup> and no doubt created immense problems for faith when Jerusalem was destroyed in 587/6 B.C. (Ezekiel 11.13). The corollary is stated in Ezekiel 11.14ff. that those who escape the destruction are innocent and those who are destroyed are guilty (18.25ff.).

Abraham is cast in his familiar role as a prophetic mediator.<sup>61)</sup> This figure is clearly portrayed in the Old Testament literature<sup>62)</sup> and one is faced with the question whether the redaction which created this

prayer did not come from the antecedents of Deuteronomy in E (cf. Gen 15.1ff.; 20.5ff.; Num 21.7(JE)). Abraham is seen here as being responsible for the delivery of Lot and his family from Sodom and so the vital importance and effectiveness of the prayers of the prophetic mediator in the nation's life is demonstrated.<sup>63)</sup>

The structure of the prayer is similar to other appeals against sentences of death.<sup>64)</sup> Two *Lamenting Questions* (lines a and i) begin and end the prayer. They state the problem and provide the theological basis of the argument against Yahweh's proposed action - God must act in accordance with his character: he cannot destroy innocent persons. These two lines contain in themselves the essentials of the protest. The material bracketed by them are developments of the reasons contained in the Laments. This may be understood as a form of "break up". The first *Reason* (lines b-d) is marked off by the double use of חמשים צדיקים. The question of line c is of the same form as the opening Lament but now it serves the development of the argument and the destruction is specifically the city and not the people. For the sake of the fifty innocent people within the city Yahweh is sure to save it. Thus lines a-d may also be understood as being united by *involutus*. The second *Reason* (lines e-h) looks forward to the principle stated in the final Lament (line i). It is heavy with indignation and expostulates with Yahweh over the enormity of what he proposes - to treat the innocent and guilty alike. The expostulation לך חללה forms an *inclusio* flanking the Reason and marking it off from its predecessor. It is linked to the opening Lament by the repetition of the words צדיק עם רשע (line f) and to the closing Lament by the words מעשה כדבר הזה (line e) which deliberately contrast with יעשה משפט (line i). Thus the whole prayer is created out of a *chiasmus* of the elements  $LQ^1, R^1 : R^2, LQ^2$ .

Before moving on to the next prayer we need to ask whether an intercession can also be a lamentation. Can one who is not directly involved in the suffering lament on behalf of others? We have already come across this problem in the prayers of Moses and we shall meet it again in the prayers of Elijah. There we have answered in the affirmative. In this case Abraham is involved in a moral-theological sense at least. His conscience is outraged at the thought of the enormity of what Yahweh is about to do so that a fair bit of passion is present in his plea. Besides this the patriarch takes upon himself the plight of the innocent for whom he is interceding. This vicarious suffering must inhere in the nature of the role he is assuming as prophetic mediator and therefore the prayer becomes emotionally charged as he feels the threat of Sodom's imminent destruction. True there is a deliberate theological development of the theme in the dialogue and <sup>at</sup> one level it appears <sup>r</sup> to be a kind of theological discourse with a cumulative argument. However, parallel to this intellectual reasoning there runs at a deeper level a passionate concern for Lot and his family and for the upholding of God's justice.

12. 1 KINGS 19.10/14

Con.fid. <sup>1</sup>	קנא קנאותה ליהוה אלהי צבאות	a	13
L <sup>1</sup> (R)	כי עזבו בריתך <sup>65)</sup> בני ישראל	b	13
C <sup>1</sup>	את מזבחותיך הרסו	c	9
C <sup>2</sup>	ואת נביאיך הרגו בחרב	d	12
Con.fid. <sup>2</sup> (L)	ואותר אני לבדי	e	9
L <sup>2</sup> (R)	ויבקשו את נפשי לקחתה	f	11

- a I have been most zealous for Yahweh God of hosts  
 b yet the Israelites have abandoned your covenant -  
 c your altars they have smashed  
 d and your prophets they have slain with the sword.  
 e And (=now) I am left, I alone,  
 f and they seek my life to take it.

Elijah has fled to Horeb to escape from Jezebel wife of the king of Israel who threatens to kill him (vs 2). On the holy mount<sup>65a)</sup>

Elijah enters a cave and hears Yahweh challenging him about his presence there. This lamentation is Elijah's response.

The translation is complicated by certain difficulties in coordination. First of all what is the meaning of כי in line b? It may be causative and this is how it is translated by most English versions. But we feel this is not what Elijah is saying. He has not been zealous for Yahweh because the Israelites have abandoned his covenant. It is in spite of his zealousness they have done this. The particle is contrastive.<sup>66)</sup>

Secondly, lines c and d are not coordinated with line b. Instead they stand in apposition to it and explicate it. The Israelite abandonment of the Covenant has consisted in breaking down Yahweh's altars and the murder of his prophets. Thirdly, line e does not continue on from line

d breaks of the description of Israel's apostasy and reverts back to the first person singular of line a. Fourthly, the third person plural of line f refers back to line b. What all this means is that we have before us an *involutus* structure marked by the change in subjects of the various elements: I : they : I : they.

The structure of the lamentation thus follows the *involutus* pattern. It begins with a *Confession of Fidelity* (line a). Then follows the contrastive ׀ which introduces the *Lament* over the people's apostasy (line b) which is expanded in lines c and d to give details of destruction and murder. The second *Confession of Fidelity* which in context takes on a lamenting quality is linked to the following *Lament* over the activity of the Israelites not by another ׀ but by a *waw* consecutive. (lines e-f).

Wellhausen,<sup>67)</sup> Stade,<sup>68)</sup> Benzinger,<sup>69)</sup> Skinner,<sup>70)</sup> Snaith,<sup>71)</sup> Mauchline,<sup>72)</sup> Wevers,<sup>73)</sup> and Fohrer<sup>74)</sup> believe the duplicate of this prayer in verses 13 and 14 is secondary. But as J. Gray points out "such verbal repetition is a regular feature of the saga style".<sup>75)</sup> Far from interrupting the dramatic flow of the story the repetition heightens it according to the ancient style and allows the reader to have time to reflect on its meaning. To quote Gray again:

"The meaning of the theophany seems to us to be an admonition to the prophet to expect, not the supernatural and spectacular inbreaking of Yahweh into history anticipated in the traditional liturgy of the cult with the accompaniments of storm, earthquake, and fire (eg., Ps. 18.12(13); Ju 5.4f.; Hab 3.3ff; Ps 68.8(9); etc.), but rather an intelligible revelation to find God's direction in the ordinary course of daily life and to communicate it regularly and constructively."<sup>76)</sup>

The first prayer of lamentation introduces this milestone in the revelation of God in ancient Israel. The second use may be understood as either signing off this revelation or introducing the political instructions of verses 15-18. It is probably better to adopt the second view



particularly in the light of verse 18 which gives the answer to Elijah's lament that he alone is left.

At first sight the language appears to be Deuteronomistic.<sup>77)</sup> This is especially true of line b which uses a key word from the Deuteronomic vocabulary: *עֲזָבָה* (Deut 28.20; 29.24; 31.16; Jud 2.12, 13; 10.6, 10, 13; 1 Sam 8.8; 12.10; 1 Kings 9.9; 11.33; 2 Kings 17.16; 21.22; 22.17; Jer 1.16; 2.13 (17.13); 5.7, 19; 16.11; 19.4; 22.9). But not exclusively so as Joshua 24.10; Isaiah 1.4 and Hosea 4.10 testify and it is for this reason that Weinfeld does not regard it on its own as a Deuteronomic formula.<sup>78)</sup> Only where it is followed by *בְּרִיָּה*, as in the present instance, can it be seen to be Deuteronomic (Deut 29.24; Jer 22.9) and it parallels *לְעֹבֵר בְּרִיָּה* as a technical term for rebellion (Deut 17.2; Jos 23.16; Jud 2.20; 2 Kgs 18.12).<sup>79)</sup> But that is no proof that the prayer is Deuteronomic. At the most line b may have been tampered with as LXX suggests. The context in which the prayers occur is certainly pre-Deuteronomic and we would, therefore, argue that the prayers themselves should be so regarded.

Finally, we would point out the implied Complaint against Yahweh in the prayer. The point of line a is surely this that in spite of Elijah's zealousness for the cause of Yahweh in Israel the people have rebelled against the covenant and there is no evidence that Yahweh is doing anything about it. If Yahweh is not going to demonstrate the reality of his powerful presence among his people by vindicating his prophet then he is not fulfilling his side of the covenant.



13. GENESIS 20.4b-5 (E)

A	אֲדֹנָי, <sup>80)</sup>	a	3
LQ(R)	הַגּוֹי, <sup>81)</sup> גַּם צָדִיק וְהָרַג	b	8
R <sup>1</sup>	הֲלֹא הוּא אָמַר לִי אַחִי הוּא	c	10
R <sup>2</sup>	וְהִיא גַּם הוּא <sup>82)</sup> אָמְרָה אַחִי הוּא	d	10
L(R)	בָּתָּם לִבְנֵי וּבְנֵי כִפִּי עָשִׂיתִי זֶה	e	15

- a        My Lord,
- b        Will you destroy a nation - an innocent one at that?
- c        Did he not say to me, "She is my sister"?
- d        And did she not also say, "He is my brother"?
- e        With a pure conscience and clean hands I did this.

As commented on in the notes we retain the text of line b. That a king was regarded as the embodiment of the nation in the ancient Near East is well attested in the literature.<sup>83)</sup>

The prayer is occasioned by God's sentence of death on Abimelek which he hears pronounced on him in a dream after he has taken Sarah into his harem. It results in Abimelek's pardon and healing following the return of Sarah, his remonstrations with Abraham and Abraham's intercession for Abimelek's household. Most scholars regard this episode as coming from the Elohist source because of the use of אֱלֹהִים throughout.<sup>84)</sup> The prayer is an appeal against God's

sentence<sup>85)</sup>: "You shall die because of the woman you took..."

But as the narrator says Abimelek had not gone near Sarah (vs4a). He, therefore, prays this finely constructed prayer with its structure of lament, followed by two Reasons climaxing in a Confession of Innocence. The *Address* is the simple אֲדֹנָי which is frequently used in prayers<sup>86)</sup> and in petitions to the king<sup>87)</sup>. The *Lament* of line b is in question form. It challenges Yahweh's proposed action by making it sound absurd.

Can Yahweh really contemplate the destruction of an innocent person who is representative of a whole nation? The two *Reasons* (lines c and d) simply state the evidence. They are coordinated with each other by the waw copula and stand in close relationship with the Laments that surround them.<sup>88)</sup> It was on the basis of the statements of Abraham and his wife that the king had done what he had done and thus he makes his Confession of Innocence which is in fact a *Lament* (line e).

The main theme of the lamentation is Abimelek's innocence. It provides the factual basis for his appeal but alongside this and just beneath the surface is the theological motif of God's justice. For this reason the prayer bears comparison with Genesis 4.13-14; 18.23ff., particularly with the latter. The use of forensic vocabulary in the Laments especially and the themes of God's juridical consistency and veracity should be noted. In this prayer, although we are told that Abraham's intercession is effective (vs 17), it is the king himself who prays and brings about the altered verdict. The range of characters involved in the prayer is striking - God, Abimelek, the nation (cf vs 18), Abraham and Sarah.

8 & 14. JOSHUA 7.7-9

L.A	אהה אדני יהוה <sup>89)</sup>	a	7
LQ	למה העברת העביר <sup>90)</sup> את העם הזה את הירדן	b	15
R	להת אתנו <sup>91)</sup> ביד האמרי להאבידנו	c	16
LW	ולו הואלנו ונשב בעבר הירדן	d	15
A	בי אדני <sup>92)</sup>	e	4
LQ <sup>1</sup>	מה אמר אחרי אשר הפך ישראל ערף לפני איביו	f	20
R	וישמעו הכנעני וכל ישרי הארץ	g	16
C	ונסבו עלינו והכריחו את שמנו מן הארץ	h	19
LQ(R) <sup>2</sup>	ומה תעשה לשמך הגדול	i	12

a Alas, my Lord Yahweh!

b Why did you bring this people across the Jordan

c to give us into the hand of the Amorites to destroy us?

d O that we could have remained in Trans-Jordan!

e Oh my Lord,

f what can I say after Israel has turned tail before his enemies?

g When the Canaanites and all the inhabitants of the land hear

h then they will surround us and cut off our name from the land.

i What then will you do for your great Name?

This is a communal lament offered by the military leader. It occurs in the context of an act of national sorrow occasioned by the defeat of an Israelite raiding party sent to capture Ai.<sup>93)</sup> Verse 6 is a vivid description of an ancient Israelite lamentation rite. The community leader (=covenant mediator?) and the elders tear their clothes, throw themselves on the ground, put dust on their heads and

lay before the sacred box until the evening (oblation?) when prayer is offered and Yahweh's oracle is given.

The opening sentence of the narrative (vs 1) and Yahweh's response in verse 10ff. link the lament to Achan's breaking of the ban (חרם) laid on Jericho. Practically all modern commentators recognize two distinct traditions which have been artificially brought together sometime in the early monarchy:

(a) (7.1, 6-26) an anti-Judah polemic from Benjamin which makes use of a double etiology "vale of Achor" עכור (vss 24 & 26, cf. vs 25 עכורונו) which is also a play on עכן and "a pile of stones" גל-אבנים (vs 26a גל-העץ "the heap of rubble") and (b) (7.2-5, 8.1-29) a Gilgal tradition of the capture of Ai.<sup>94)</sup> The prayer by Joshua is invariably included in the Achan-Benjamite tradition although Noth has some misgivings about verses 5-9.<sup>95)</sup>

Our belief is that this prayer is in actual fact two distinct lament-prayers and we suggest that each tradition supplied one. The first (lines a-d) belongs to Tradition B and the second (lines e-i) to Tradition A. Lament 1 (lines a-d) finds its divine response in the salvation oracle of 8.1 while Lament 2 finds its answer in 7.10ff. The distinctive character of each prayer will become apparent in their separate analysis below - a fact that the older scholars of the Wellhausen school long ago recognized.<sup>96)</sup>

Lament 1: Joshua 7.7: A National Lament over Defeat

The structure of the lament (lines a-d) exhibits the following features: an *Address* beginning with a cry of woe (lines a) - אהה is common in prayers of the period of Judges and the monarchy<sup>97)</sup> but particularly in the prose sections of Jeremiah<sup>98)</sup> and Ezekiel<sup>99)</sup>; a *Lament* (lines b-c) using the typical למה rhetorical question of

the wilderness wandering complaint<sup>100)</sup> and containing its own Reason; and a *Lament* (line d) in the form of a wish.

The opening Lament and the wish Lament are linked by the repetition of עָבַר הִירֶדֶן in lines b and d. The use of לָחֵם בֵּיַד in line d may suggest it was formed under Deuteronomic influence (cf. Deut 1.27; 2.24, 30; 3.2, 3; 7.24; 19.12; 20.13; 21.10; 24.1, 3) but לָחֵם בֵּיַד is also used relatively frequently in the conquest traditions of Joshua (2.24; 6.2; 8.18; 10.8, 30, 32; 11.8) and the holy war traditions of Judges (1.2; 3.28; 4.14; 7.14, 15, 8.3; 9.29; 16.23, 24) which indicate that it is not a late expression as Simpson assumes.<sup>101)</sup> Similarly אָבַד is used in Deuteronomic contexts<sup>102)</sup> but not exclusively.<sup>103)</sup> Nevertheless it could with נָתַן בֵּיַד point to a possible late insertion of line c by a Deuteronomic Redactor. For the employment of הָעַם הַזֶּה in a positive sense see on Exodus 5.22-23.

In form the prayer resembles the complaints of the people against Moses in the wilderness but in particular Exodus 14.11f..<sup>104)</sup> Like those contexts the situation of this lamentation is the threat of extinction but whereas in the desert they are directed against Moses and God here Joshua, the new Moses, complains on behalf of the people using the first person plural "we" and "us" in addition to the third person "this people".

There is no petitionary element. Yahweh has failed to honour his covenant promise to be present with his people and to give the people of the land into Israel's hands. He is, therefore, duty bound to act to restore the situation and we would suggest that Joshua 8.1ff. gives the divine assurance sought.

#### Lament 2: Joshua 7.8-9: Joshua's Intercession after a Defeat.

The differences between this prayer and its predecessor need to be set out. First, the change in subject from first plural "we" to the

singular "I" (line f) indicates that this is an individual lament by a national leader on behalf of the people as the plural suffix in line h shows. It has, therefore, been termed an intercessory lamentation.<sup>104a)</sup> Secondly, the tense of the main verbs is future instead of past, i.e., Joshua is concerned about the effects of the defeat and not the defeat itself. Thirdly, vocabulary changes (הָאֲמָרִי & יִשְׂרָאֵל to הָעַם הַזֶּה to הַכְּעֹנִי) suggest a different author. Fourthly, there is a change from direct accusation of Yahweh to a lament over what may happen if the Canaanites hear about the defeat. Fifthly, and finally the two laments are distinguished by different and distinctive exclamatory particles in lines a and e.<sup>105)</sup>

The structure of this second lamentation also confirms our belief in its independence from verse 7. After the *Address* (line e) two rhetorical *Lamenting Questions* (lines f and i) act as an *inclusio* with their initial interrogative particles מֶה...וְמָה... Enclosed is a statement of the consequences of the defeat (lines g and h). Each of these two lines ends in הָאָרֶץ and שָׁם from line h is repeated in line i. Thus word pairs מֶה and הָאָרֶץ form a *chiasmus*.

The subjects of the verbs correspond to the syntactical structure of the prayer: "I...they...they...they...you..." We have translated the *waw* plus imperfect of line g and the two *waw* consecutive perfects of line h as a temporal clause followed by two consequent clauses ("When they hear...then they will surround us...").<sup>106)</sup> The lines thus break up the double question of lines f and i.

The lamentation's concern is for the future of Israel. An appeal to Yahweh to intervene to deliver Israel is implicit in it. Israel's future is bound up in what God will now do in response to the calamity and the prayer. Joshua's theological lever to persuade Yahweh to act is the identification of God's Name with that of the people. The concluding



rhetorical question, therefore, has tremendous force. Yahweh's character and honour are at stake. There is no need to see in this mention of God's Name the hand of the Deuteronomist and so a reference to the Deuteronomic "Name" theology.<sup>107)</sup>

Yahweh's reply takes up the language of the prayer (cf. vss 8b and 12a) and throws the responsibility back on Israel. Israel has broken the covenant by not fulfilling the **חורם** placed on Jericho (vs 11). Yahweh is not at fault because his presence in Israel's midst cannot be realized in the defeat of Israel's enemies while "devoted things" are in her midst (vs 12). The one must necessarily exclude the other.

15. GENESIS 4.13-14 (J)

L	<sup>108)</sup> גדול עוני מנשא	a	8
R <sup>1</sup>	הן גרשו אתי היום מעל פני האדמה	b	16
R <sup>2</sup>	ומפניך אמתר	c	8
C <sup>1</sup>	והייתי נע ונד בארץ	d	9
C <sup>2</sup> (L)	והיה כל מצאי יהרגני	e	12

- a My sentence is too heavy to carry!
- b You have banished me today from upon the face of the ground
- c and from your face I shall be hidden
- d so that I shall become a homeless wanderer on the earth
- e and all who meet me will want to kill me.

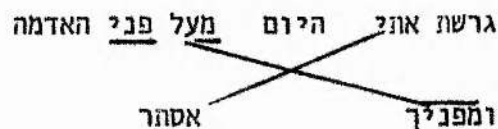
The structure of this prayer is a *Lament* (line a) followed by two *Reasons* (line b-c) which expand into two *Consequences* (lines c-e) all of which are themselves *Laments*. The last consequence, namely, death, climaxes the prayer and provides the clinching argument against the severity of the sentence. It is in fact a sentence of death.

The appeal is made by Cain to Yahweh in the judgment scene that follows Cain's murder of his brother Abel. Yahweh's sentence of Cain (vss 11-12) is introduced by the typical accusing rhetorical question, "What have you done?" (vs 10a)<sup>109</sup> and by the statement of the evidence, "The voice of your brother's blood appeals to me from the ground!" (v.10b). The sentence itself provides the basis for Cain's appeal. It is introduced by ועתה with the meaning "therefore".<sup>110)</sup>

ועתה ארור אתה מן האדמה	Therefore you are cursed from the ground which has opened its mouth
אשר פצתה את פיה לקחת את דמי אחיך מידך	to take your brother's blood from your hand. When you till the
כי תעבד את האדמה לא תספיק כחה לך	ground it shall not yield its
נע ונד תהיה בארץ	produce for you <A> you will become a homeless wanderer on the earth.

The Mosaic Law states that the shedding of blood defiles the land (Num 35.33) and that he who sheds it has to be driven out from the land (Lev 18.25). But it should be noted that Cain is to become a wanderer outside the land not because the land is defiled but because he is "cursed from the land" - it will not yield him its produce.<sup>111)</sup> The syntax of the last two lines of the sentence bring this out very clearly. They are set in successive apposition to each other.<sup>112)</sup> Implicit in the sentence's consequence that Cain will become a homeless wanderer is his exclusion from the land and therefore from Yahweh's presence. This becomes explicit in the complaint. Cain omits reference to the agricultural aspect of the sentence and in its stead there is an accusation of Yahweh that he is driving him from the land which means hiding him from his presence. The consequence will be homelessness and ultimate death (lines d-e). The reason the story teller has done this indicates the superb artistry of the tale. He wishes to bring home to his auditors the tragic consequences of Cain's crime and so instead of simply restating the sentence in the form it was given he spells out the stark reality of being cursed "from the ground". It results in being driven out of the land and exclusion from Yahweh's presence. The consequence ultimately will be death so that Yahweh's sentence is in fact the passing of the death sentence on Cain. The last line therefore provides the ultimate reason for the complaint of line a and is in itself the chief Lament. Being contained in a וְהָיָה clause makes this clear. Such clauses are in a number of cases used to introduce a rule which operates for all those who are involved in the consequences of a previously described action of the main participant. The clearest examples of this use of וְהָיָה are: Genesis 47.23-24; Exodus 33.7; Deuteronomy 20.11; 25.5.<sup>113)</sup>

The grammar of lines b-d is interesting and complex. Lines b-c have a chiastic relationship:



This *chiasmus* ties them together as "simultaneously occurring aspects of the same events."<sup>113</sup>) Lines c and d are only verbally related. With their *waw* consecutives they pick up the tense from line c (אֶסְתֵּר) and provide the consequences of the sentence. By his word Yahweh's expulsion order has already begun to take effect (perfect) but the actual expulsion is yet to come (imperfect) since Cain is still speaking with Yahweh.

Yahweh's response is positive. Vengeance will be wreaked sevenfold on those who slay Cain and he marks him for his protection (vs 15).<sup>115</sup>) With the fear of death removed Cain goes out of Yahweh's presence in accordance with the terms of the sentence (vs 16).<sup>116</sup>)

C. Westermann has drawn attention to the formal similarities of structure and language between this narrative and the judgment scene of Genesis 3.<sup>117</sup>) This appeal against a sentence stands out as the distinctive difference between the two narratives.

TABLE 6.1:

## GENESIS 3

## GENESIS 4

1. CRIME:	Man and woman eat the forbidden fruit (6-8)	Cain murders his brother (8)
2. SEARCH:	"Where are you?" (9b)	"Where is your brother?" (9a)
3. REPLY:	"I was afraid..." (10)	"I do not know..." (9b)
4. INTERR- OGATION:	"Who told you you were naked? (11) "What indeed have you done?" (13a)	"What have you done?... (10)
5. SENTENCE:	"Because you have done this... cursed be the ground when you work it..." (17b)	"Cursed be you from the g ground which opened its mouth ..." (11-12)
6. APPEAL:		"My sentence is too heavy..."
7. RESPONSE:	Yahweh makes for Adam and Eve clothes from skins (21)	Yahweh sets a mark on Cain (15)
8. JUDGMENT:	Yahweh drives man from his presence (23).	Cain goes out "from before Yahweh". (16)

The Appeal plays a specific role in the Cain judgment story. It explains why Cain was not killed when he was driven out from before Yahweh and thus why Kenites live outside the settled land.<sup>118)</sup> That at the outset of the story of God's redemptive plan for mankind his judgments are portrayed as being capable of amelioration by the interjection of an appeal by man and not simply softened by divine fiat as apparently happened in Genesis 3 must be seen as part of the purpose of the Yahwist in his narration. As we shall see the prayers of the Old Testament are frequently placed in strategic positions and are not without power to determine the direction of God's purposes.<sup>119)</sup>

Somewhat related to this observation is the omission of a formal Address both here and in many prayers of ancient Israel. The intimacy of such informal intercourse opens a fascinating window into the conceptual world of ancient Israel with respect to their understanding of Yahweh as present in their midst and available for close personal relationships.

16. GENESIS 15.2-3 (J)

A	אדני יהוה	a	5
LQ	מה תתן לי	b	4
R <sup>1</sup>	ואנכי הולך עירי	c	9
R <sup>2</sup>	120) ובן משק ביתי הוא דמשק אליעזר	d	14
L <sup>1</sup>	הן לי לא נוחה זרע	e	8
L <sup>2</sup>	והנה בן ביתי יורש אתי	f	10

a	My Lord Yahweh,
b	what can you give me
c	and (=seeing) I go (to my grave) childless
d	and the son of Mesheq..... Eliezer?
e	You have not given me issue
f	and my household slave is my heir.

SCHOLAR	YAHWIST	ELOHIST (E)	REDACTOR (R)
H. CAZELLES <sup>121)</sup>	3*,5(secondary)	1,2,4,6 (primary)	3*(minimal)
S.R. DRIVER <sup>122)</sup>	3,4,6	1,2,4,5	
H. GUNKEL <sup>123)</sup>	1abγ, 2a,3b,4,6	1bαβ, 3a,(2b?),5	
R. KILIAN <sup>124)</sup>	1*, 2	4bα, 5,6	1*,3,4a
M. NOTH <sup>125)</sup>	1abβ,2a,3b, 4,6	1bα, 3a,5 (2b unintelligible)	
G.VON RAD <sup>126)</sup>	1,2*,3*,4	2*,3*,5,6	
H. SEEBASS <sup>127)</sup>	1bβ,2a,(2b,3b?),4b	3a, 5	1abβ,4a,6

M. Noth, in spite of his apparently clear cut analysis, summed up the situation with the comment: "Chapter 15 of Genesis belongs to those passages of the Pentateuch which were apparently compiled under extraordinary circumstances so that a relatively certain analysis on the basis of methods effective elsewhere in the Pentateuch will not succeed."<sup>128)</sup> However



there is agreement on one point and that is that verses 2 and 3 are highly suspicious and did not originally belong together. They either were created from two different sources J and E or evidence the work of a redactor. But if such scholars as Gunkel, Noth and von Rad among others<sup>129)</sup> can see a source connection between the two verses rather than dismissing the second as redactional, as recent tradition-historical scholars have tended to do,<sup>130)</sup> we believe we are justified for the purpose of this study in treating them as one prayer<sup>131)</sup> if not originally at least in the final effect of redaction.

The setting of Abraham's prayer is a vision ( מַחְזָה ) in which Yahweh's word comes to him. The language depicts the patriarch as a prophet.<sup>132)</sup> In this context he receives the promise of a great reward which is preceded by a salvation-oracle and reassurance (vs 1). This follows on Abraham's refusal of the king of Sodom's offer to share the spoils of victory (14.7, 21-24). The prayer shows that the old man is unimpressed with the divine word since his great need remains unsatisfied. What he wants is not great wealth but a son. Without progeny all the other promises are hollow and meaningless.<sup>133)</sup> The tension they have created remains. He therefore laments his childlessness and accuses Yahweh of not giving him זָרַע . There results a concrete promise of a son (vs 4) which is expanded into a repetition of the promise of many descendants (vs 5).

The prayer begins with an *Address* (A) (line a) which makes it the first formal prayer of the Old Testament. The combination אָדוֹנָי יְהוִה appears only here and in verse 8 in the whole Tetrateuch. Elsewhere it occurs in the literature of the late monarchy (Deuteronomy 2x, the Deuteronomic passages of Joshua-Kings (11x), Amos 23x, Jeremiah 11x, Isaiah 40-66 9x, Ezekiel ca.20x, and Psalms 71 2x).<sup>134)</sup>

The Address is part of the opening *Complaint* (L) (lines b-d) which is in the form of a rhetorical question<sup>135)</sup> containing the probable meaning: "You cannot give me anything..."<sup>136)</sup> The question is coordinated with and includes two verbless statements which are both complaint/laments and also the *Reasons* for the Complaint (c-d). As a response to the promise of reward the question is bitter and ironical. The underlying reason for Abraham's complaint is given in a participial circumstantial clause<sup>137)</sup> which G. von Rad, following A. Alt,<sup>138)</sup> understands as indicating an extra-Canaanite setting for the dialogue.<sup>139)</sup> Because unlike other patriarchal theophanies there is no geographical location mentioned in the tradition and therefore no connection with one of the local Canaanite shrines it is argued that the vision took place while the patriarch was on his way to Canaan. Genesis 15.1ff., therefore, according to this view should be regarded as the *hieros logos* of the name of Abram's God: "the Shield of Abram".<sup>140)</sup> But it is more likely that הוֹלךְ here means "die".<sup>141)</sup> The idea of dying childless must have filled the ancient with apprehension and foreboding.<sup>142)</sup> The secondary motive of complaint is incomprehensible in itself because of the state of the text. Working back from line f it is possible that Abraham is lamenting the fact that one Eliezer is to be his heir but there is no justification for the widespread assumption that lying behind these verses is an adoption custom similar to that attested in the Nuzi material.<sup>143)</sup>

Lines e and f form the second half of the prayer and in the Masoretic text are separated from lines a-d by the rubric וַיֹּאמֶר אַבְרָם. This excites suspicion and scholars have generally regarded it as evidence of another source or a redactor. But why should anyone,

copiest or editor, insert such words of identification here?

Similar repetitions of **ויאמר** which break up speeches by the same person are not unusual in the J narrative. In verse 5 for instance two **ויאמר**'s appear and the second as here breaks the flow of speech.<sup>144</sup>) The point seems to be to give emphasis to the words which follow by providing a pause before them. Besides this dramatic reason there would also appear to be a stylistic one. As Father Lohfink has shown verses 1-4 were most probably a separate son-promise tradition which have been woven into a new three promise narrative fabric.<sup>145</sup>) The original unitary structure of this son-promise is further highlighted by the fact that the four verses form a chiasmus-created from the introductory rubrics to the speeches of the dialogue:

"..the word of Yahweh came to Abram.."	A	}
"Abram said..."	B	
"Abram said..."	B <sup>1</sup>	
"The word of Yahweh came to Abram..."	A <sup>1</sup>	

Between the verses making up this chiasmus there are a number of motif, verbal and grammatical correspondences and identifications in chiastic and parallel relationships.

Vss 1 & 2

מגן לך שכר	אנכי
ואנכי הולך עירי	חתן לי

demonstrate parallel grammatical construction of

(waw)+ Pr . Pt . (PpPh) . N

and a striking chiasmus "I.....give ( מגן ): give to ( נתן + ל ).....me".

Vss 3 & 4

בן ביתי יורש אתי	לא נתתה זרע
אשר יצא ממעיך הוא יירשך	לא יירשך זה

also share vocabulary ( לא , ירש ) and verbal equivalents ( זה = בן ביתי ) and **אשר יצא ממעיך = זרע** in chiastic and inclusive relationships:

Both verses begin and end with  $\aleph$  and  $\text{וְיָרֵךְ}$  [ + Pronoun (suff or Obj)];  
 and "seed...son of my house : this man ..who comes from your loins"  
 and "son of my house/will inherit me: not inherit you/this man

form the chiasms . We have already noted the relationship between vss 1 & 4. It is our belief that the present form of the son-promise in Genesis 15 evidences the application of deliberate rhetorical and stylistic forms we have previously noted in the Mosaic prayers.<sup>146)</sup>

The fundamental argument of the lamentation is that Yahweh, given the overall context of the call of Abraham (12.fff.) and the promises of blessing (12.2f), land (12.1, 7; 13.15), many descendants (12.2; 13.16) and a great reward (15.1), has not made possible the fulfilment of these promises because he has failed to give Abraham a son. The lamentation concentrates on the patriarch's childlessness and emphasizes the critical nature of the problem by repeating itself as if to say, "I will not let you go until you bless me with a son!"<sup>147)</sup> The promise which results from the prayer is the lynch pin of the overall promise structure and forms we believe a watershed of the Abrahamic narrative - from this point on the movement of the drama is towards fulfilment.<sup>148)</sup> Thus the lamentation plays an important role in the patriarchal narrative by heightening the tension created by the previous promises and by providing the crisis for the story for which the son-promise gives the necessary climax and relief.

10 & 17. JUDGES 6.11-21<sup>149)</sup> (GIDEON'S DIALOGUE WITH YAHWEH'S ANGEL)

While Gideon is unaware that he is speaking with (the Angel of) Yahweh until the sign of verses 22-23 the narrator makes his auditors fully aware of the situation by referring to Gideon's visitor as "Yahweh" (vss 14aα; 16aα; 23aα). In fact the subjects of the introductory rubrics to the speeches of "the Angel of Yahweh" form an overall *chiasmus*. In addition the individual elements of the corresponding chiastic members also form *chiasma*.<sup>150)</sup>

vs 12aα	אֱלֹהֵי מַלְאָךְ יְהוָה וַיֹּאמֶר...	A
vs 14aα	אֱלֹהֵי יְהוָה וַיֹּאמֶר...	B
vs 16aα	וַיֹּאמֶר אֱלֹהֵי יְהוָה...	B'
vs 20aα	וַיֹּאמֶר אֱלֹהֵי מַלְאָךְ הָאֱלֹהִים (151)...	A'

Such a pattern cannot be fortuitous especially as it encloses within itself Gideon's responses which are all, without exception, introduced by וַיֹּאמֶר אֱלֹהֵי. Gideon's prayer and the divine response of verses 22f. are therefore to be understood as separate entities standing outside the call dialogue and we shall accordingly deal with them as such.

Because the narrator understands Gideon's speeches as prayers we have included them in our study and we shall examine them together under this one heading. However, before we do this we should look briefly at the literary-critical question of these verses' unity.

Older scholars tended to maintain the existence of the JE traditions in the historical books of the Old Testament.<sup>152)</sup> Nowack summarized the results of critical scholarship to the turn of the century.<sup>153)</sup> C.F. Burney believed that the main source is J with later additions.<sup>154)</sup> The most recent major commentary on Judges by J. Gray follows the traditio-critical approach.<sup>155)</sup> This approach, instead of looking for literary "sources", attempts to identify the traditions which would have circulated at ancient Israelite sanctuaries before they were committed to writing and later



editing by the Deuteronomic scribal editors. He writes

"...particularly in the story of Gideon, an exceptional number and variety of sources have been used; tribal and local historical traditions, cultic and topological aetiological sagas, and of course the hero-saga of Gideon himself...Here the work of the earlier compiler of the traditions of the judges could be simply incorporated into the Deuteronomic historical work..<sup>156)</sup>

He goes on to suggest that one of the sources of the call narrative is an old "aetiological saga of the foundation of the Baal-altar of Ophrah." That verses 11-17 and 19-24 represent two distinct traditions is indicated by the fact that in verses 14, 15 and 16 Gideon's interlocutor is known and addressed as the angel of God, whereas in verses 19-24 he is known as God only after the fire devoured Gideon's food offering (vss 21-22)...<sup>157)</sup> But if we are correct in our understanding of the structure of the narrative, and the narrative itself, this cannot be right. Verses 14 & 16 distinctly call the angel, Yahweh. A better argument would be that there is a shift from מלאך יהוה

(vs 12a) to מלאך אלהים (vs 20a) but that on its own proves nothing. It is mere conjecture to divide the narrative into verses 19-24 ("an aetiological legend of the foundation of the altar of 'God is peace' which possibly derived from the local priesthood at Ophrah")<sup>158)</sup> and verses 11-17 ("the hero-saga of Gideon describing his call, which has its immediate sequel and conclusion not in verses 19-24 but in verses 36-40").<sup>159)</sup> There is no real reason why the whole pericope of Gideon's call should not be understood as a unity with the sign of "fire" (vss 22f) acting as the confirmation to Gideon's call.<sup>160)</sup>



A. Judges 6.13: *Gideon's first Response - Complaint over Yahweh's**Failure to Act*

A	בִּי אֲדֹנָי	a	4
R	וְיֵשׁ יְהוָה עִמָּנוּ	b	7
LQ <sup>1</sup>	וְלִמָּה מִצַּאתָנוּ כָּל זֶה <sup>161)</sup>	c	9
LQ <sup>2</sup>	וְאִיָּה כָּל נִפְלְאוֹתָיו	d	8
	אֲשֶׁר סִפְּרוּ לָנוּ אֲבוֹתֵינוּ לֵאמֹר	e	13
	הֲלֹא מִמִּצְרַיִם הֶעֱלָנוּ יְהוָה	f	12
L <sup>1</sup>	וְעַתָּה נִטְשָׁנוּ יְהוָה	g	9
L <sup>2</sup>	וַיַּתְּנוּ בְּכַף מִדְיָן	h	9

- a Oh, My Lord,  
 b if Yahweh is with us  
 c then why has all this happened to us?  
 d and where are all his wonderful deeds  
 e which our fathers have told us,  
 f "Did not Yahweh bring us up out of Egypt?"  
 g But now Yahweh has cast us off  
 h and he has given us into the hand of Midian.

Gideon does not recognize his visitor as the מַלְאָךְ of Yahweh<sup>162)</sup> whose greeting, יְהוָה עִמָּךְ is still appropriate and polite in the Middle East.<sup>163)</sup> If the angel's greeting was sarcastic and ironic so is Gideon's reply.<sup>164)</sup> The angel's words were for Gideon alone but the farmer takes the reference to Yahweh's presence as a cruel joke and relates it to Israel's desperate situation brought about by the fact that Yahweh has failed to keep his promise and be with his people.

Gideon's words thus take on a national character and perhaps reflect an ancient communal lamentation offered in Israel after invasion and defeat.<sup>165)</sup>

The structure of the lament or complaint: - an *Address* (line a) is followed by two question *Laments* both of which are apodoses of the protasis in line b. Both questions (line c and lines d-f) challenge the truth of the angelic greeting. Two further *Laments* (lines g-h) follow introduced by *וְעַתָּה* which virtually has the meaning "because" and state the grounds for lamentation. These last two lines expound the *כָּל זֶמֶן* from line c and are actually accusations charging Yahweh with the breaking of the covenant.

There are certain verbal features of this structure which should be noted. First, the first half of the complaint (lines b-f) are held together by an inclusive use of *יְהוָה* in lines b and f and a *chiasmus* formed from *יְהוָה* (b)... *כָּל* (c): *כָּל* (d) ... *יְהוָה* (f). Secondly, the repetition of *יְהוָה* in line g links the second to the first half; and thirdly, the first person plural suffix *־נָנוּ* occurs repeatedly (7 x) through the whole prayer in every line except the Address.

The response of Yahweh in verse 14 completely ignores this outburst except for the phrase *כֹּחִי מִדִּין* which is picked up from line h. Gideon is sent to deliver Israel. But what does "this your strength" mean? Is it the fact of Yahweh's presence (vs 12) which is actualized in his command ("have I not commanded you?")<sup>166)</sup> Or does it mean what it says, Gideon's own strength? In light of the emphasis throughout the story on Yahweh's enabling presence the former alternative is to be preferred.

B. JUDGES 6.15: *Gideon's Second Response - Lament of Inadequacy.*

A	167) בִּי אֲדֹנָי	a	4
LQ	בְּמָה אוֹשִׁיעַ אֶת יִשְׂרָאֵל	b	9
R <sup>1</sup>	הִנֵּה אֶלְפִי הָדָל בַּמִּנְשָׁה	c	9
R <sup>2</sup>	וְאֲנֹכִי הַצְעִיר בְּבֵית אָבִי	d	10

a	Oh Lord,
b	How can I save Israel?
c	My clan is the weakest in Manasseh
d	And I am the youngest in my father's house.

From the nature of the command Gideon must now recognize that the one speaking to him is Yahweh's מִלֶּאכָה and thus the Massoretes pointed אֲדֹנָי accordingly. The *Address* (line a) which is exactly the same as in the first response, is followed by a *Lamenting Question* (line b) which in effect says "I cannot save Israel."<sup>168</sup> The *Reasons* (lines c and d) are introduced by הִנֵּה <sup>169</sup>. They are stated in two verbless sentences using the same grammatical structure of superlative comparison  $\langle Ns/Pr(S) + Nd. \text{ב} Ph(P) \rangle$  and coordinated by *ו* copula.<sup>170</sup> The relationship of the nouns and pronouns has an artistic character: אֶלְפִי → מִנְשָׁה parallel to אֲנֹכִי → בֵּית אָבִי. !

The ratio is almost mathematical - the clan is to the tribe as the individual is to the family. It may be coincidental but still worth commenting that the initial letters of each word/phrase in the parallel lines (c & d) are the same as their opposite: א, ה and ב.

Gideon questions his call to deliver Israel and pleads the meanness of his clan and his own insignificance. But this is exactly how Yahweh works as the defeat of the Midianite army by a relatively few

men demonstrates.<sup>171)</sup>

Yahweh's answer in verse 16 is the same as his response to Moses when he called.<sup>172)</sup>

כי אהיה עמך<sup>173)</sup> והכית את מדין כאיש אחד

N. Habel comments, "The total insufficiency of the chosen individual seen from a human perspective stands in direct contrast to the character of the same individual from God's vantage point. Gideon, the least of the weakest clan is, by virtue of God's selection, Yahweh's mighty man of valour."<sup>174)</sup>

C. Judges 6.17-18a: *Gideon's Third Response - Sign Petition.*

p <sup>1</sup>	אם נא מצאתי חן בעיניך	a	10
	ועשית לי אות שאתה מדבר עמי	b	14
p <sup>2</sup>	אל נא תמש מזה עד באי אליך	c	12
	והצאתי את מנחתי	d	10
	והנחת לי לפניך	e	7

- a If I have found favour in your eyes
- b then make for me a sign that it is you speaking with me.<sup>175)</sup>
- c Do not leave here until I come to you
- d and I shall bring my gift
- e and I shall set it before you.

The problem of Petition-only prayers will be dealt with in chapter 8. This petition/<sup>apparently</sup> has no lamenting character or tone. However in light of what we have said in chapter 8 it may be difficult to exclude it on those grounds.<sup>176)</sup> The prayer is designed to give additional assurance and confirmation that Yahweh is with Gideon. The fourfold "עַם" (verses 12, 13, 16 and 17) provides both a literary and a "theological" framework, in addition to what we discussed above on page 192, for the account as

a whole.<sup>177)</sup> The presence of Yahweh with his people needs to be confirmed by a sign.

The second part of the prayer is almost inconsequential but as the story unfolds it is shown to be vital for the making of the sign and thus a clever piece of narrative composition. As we previously commented it is unnecessary to see the fulfilment of this request in verses 36-40. The narrative has been so integrated that such a conjecture is impossible to sustain. The sign which follows: the consumption of Gideon's offering and the ascent of the Angel to heaven terrifies him and a note of incongruity is struck in his response. If, as verse 17 suggests, he already has some idea as to who is speaking to him why does he get so upset when the identity of the visitor is confirmed as requested? This inconsistency in the narrative may be due to different traditions or sources but we prefer to believe that the inconsistency inheres in this kind of story which relates a theophany. The terror aspect was an expected part of the theophany story in the ancient world.

## CHAPTER 7.

This chapter contains those non-Mosaic pre-exilic lamentations which contain both *Lament* and *Petition* elements. These prayers correspond to those of Sub-Type III of Chapter 5. They fall into three groups:

### a) LAMENT-PETITIONS.

1. 1 Kings 17.20-21	A / LQ / A / P	Intercessory
2/3. Amos 7.2 & 5	A / P / LQ / R	Intercessory
4. 1 Kings 19.4b	L / A / P / R	Individual
5. Genesis 19.18-20	L/A/R <sup>1</sup> /R <sup>2</sup> /R <sup>3</sup> /P/R <sup>4</sup>	Individual

### b) CONFESSIONS.

1. Numbers 22.34	Lcon/ R / P	Individual
2. 2 Samuel 24.10	L <sup>1</sup> con.L <sup>2</sup> con / LQ / P	Individual
3. 2 Samuel 24.17	Lcon / P / R	Individual

### c) ORACLE PETITIONS.

1. 1 Samuel 23.10-12	A /L/P <sup>1</sup> /P <sup>2</sup> /A/P	Individual
2. 1 Samuel 14.41	A/LQ/R <sup>1</sup> /A/P <sup>1</sup> /R <sup>2</sup> /P <sup>2</sup>	Individual

The existence of the lamenting element in each of these prayers guarantees their inclusion here. There is no problem with respect to those from group (a). Their Lament elements are of the same form as those already discussed in the previous two chapters. A confession is understood as a Lament because it expresses as well as the acknowledgment of a wrong done feelings of sorrow and regret. In the first confession examined we have looked at all the confessions of the Old Testament. The two prayers offered at the oracle both contain a Lament element as well as a *Petition* for guidance. At the end of the chapter we have included an Excursus on the Oracle Enquiry.



## a) LAMENT-PETITION PRAYERS.

1. 1 KINGS 17.20-21.

A	יהוה אלהי <sup>1)</sup>	a	5
IQ.R	הגם על האלמנה אשר אני מתגורר עמה	b	25
	הרעות להמית את בנה		
	.....		
A	יהוה אלהי	a <sup>1</sup>	5
P	חשב נא נפש הילד הזה על <sup>2)</sup> קרבו	b <sup>1</sup>	13
a	Yahweh my God,		
b	did you have to do wrong to the widow with whom I am staying by killing her son?		
	.....		
a <sup>1</sup>	Yahweh my God,		
b <sup>1</sup>	Let the soul of this lad return into him.		

When the son of the widow with whom Elijah is staying dies she charges Elijah with having caused God to remember her past sin and thus with having been responsible for the lad's death (vs 18). Her last words **להמית את בני** ("to slay my son") are picked up by Elijah and they become the substance of his accusation of Yahweh that he has done wrong to the widow (line b). He then pleads for the life of the boy to be restored to him. Accompanying the prayer is an act of contact-ual magic<sup>3)</sup> in which the prophet stretches himself three times on the boy's body. In verse 22 we are told that Yahweh has heard the plea and the lad's life is restored.

There are in fact two prayers here. Between them stands the description of the prophet's action which with the prayers forms one therapeutic activity. The prayers are treated therefore as one. Their

interdependence demonstrates the close relationship that exists between Lament and Petition in lamentation prayers. The close association with the prophet's sympathetic action also opens a window into the healing world of ancient Israel. It would seem that prayer on its own was not considered sufficient. Some sort of sacramental action was considered necessary also. Other examples of this are to be found in the healing of Naaman (2 Kings 5.10ff.), the son of the Shunammite (2 Kings 4.29) and <sup>Hezekiah</sup> (2 Kings 20.7).<sup>3a)</sup>

Each prayer is introduced by an *Address* (lines a and a<sup>1</sup>).<sup>4)</sup> The *Lament* is a complex rhetorical question<sup>5)</sup> which contains its own Reason: the slaying of the widow's son is itself evil enough but to compound it by doing it while the prophet is a guest under the <sup>wo</sup>man's roof is almost inexcusable. It has violated the most fundamental laws of hospitality. That Yahweh should be charged with causing evil to someone reminds us of Moses' complaints against Yahweh (Ex 5.22; Nu 11.11). We should not underestimate the strength of these charges and we shall return to them in the concluding chapter.

Elijah does not attempt to justify Yahweh's action to the widow. He accepts responsibility for it by taking the lad into his room where the prayer and action occur. The *Petition* would have to be assumed as implicit in the Lament if it had not been overtly offered. It consists of the jussive with *N* reinforcing its emotive quality.

The climax of the pericope comes when the woman acknowledges Elijah to be a man of God who speaks Yahweh's word (vs 24). Thus the narrator at the outset of the Elijah legend cycle, establishes his hero as a true prophet of Yahweh and provides the necessary introduction to the contest which takes place on Mount Carmel between Elijah and the prophets of Baal.

2. AMOS 7.2/5<sup>6)</sup>

A	אדני יהוה	a	5
P	סלח נא / חדל נא	b	3
LQ	מי יקום יעקב	c	6
R	כי קטן הוא	d	4

- a My Lord, Yahweh,
- b Forgive (vs 2) / Cease (vs 5)!
- c How can Jacob stand
- d. for he is small?

Each of these lamenting intercessions occurs after Amos's initial auditory visions of God's impending judgment on Israel (vss 1 and 4). In the first the prophet sees a great plague of locusts devouring the harvest and in the second he sees a terrible drought<sup>7)</sup> drying up the water supplies. Both times the prophet is successful. Yahweh forgives and the disaster is averted.

The form of the prayers is the same. An *Address*<sup>8)</sup> (line a) is followed by a *Petition* which consists of an Imperative plus נא (line b). Then comes a *Lamenting Question* introduced by מי (line c) and the *Reason* initiated by כי (line d). The prayers are identical except for the change in the verb of the Petition. The prophet's concern is for the people of God's survival. Thus he points to the nation's size<sup>9)</sup> in an attempt to elicit compassion and pity from Yahweh so that he will forgive in the first instance and halt the judgment in the other.

H.W. Wolff believes that the literary unity to which these prayers belong (7.1-8; 8.1-2; (9.1-4)) exhibits the typical form of autobiographical memoirs.<sup>10)</sup> The prophet's prayer is effective but the stay of execution is only temporary. In the remaining visions he does not intercede and the judgment stands. Where there is no intercession there is no

remission.<sup>11)</sup> The visions of absolute judgment (7.7-9; 8.1-3) surround the episode of Amos' confrontation with Amaziah, the priest of Bethel, (7.10-17) and act as an *inclusio* to it. The rejection by the leaders of Jacob of Yahweh's word makes judgement inevitable. It is probable, therefore, that we should understand these two prayers as having been offered at the Bethel sanctuary also.

Amos calls God's people "Jacob" rather than "Israel". The reason for this is to be sought in the location of the vision: the Bethel Sanctuary. The prophet wants to remind Yahweh of his promises to the eponymous ancestor, Jacob, at Bethel (Gen 28.13ff.).<sup>12)</sup> He promised to give him the land, to make his descendants as the dust of the earth, to make them a blessing to the nations and to be with him wherever he went to protect him. The threatened judgments would make these promises void.

May's comment is worth quoting: "To forgive means here for God to bear with the sin of Israel without repentance or atonement from the side of Israel. Amos throws himself on the divine sovereignty and prays simply that Yahweh will desist (77n). The basis on which Amos rests his appeal is the fact that Israel will cease to exist if the divine decree is carried out."<sup>13)</sup>

The use of an image drawn from Wisdom clinches the argument (Prov 22.22).<sup>14)</sup> He has used the same source to condemn the oppressors in Israel (2.6; 4.1). Finally the distinguishing feature of these prayers and indeed of the judgment-scenes as a whole needs to be emphasized: the economy of language. No word is out of place and there is no word too many. In four short lines of 5, 3, 6 and 4 syllables respectively<sup>14a)</sup> the prophet expresses his purpose and communicates his desire.

4. 1 KINGS 19.4b.

L.A	רבה עתה יהוה	a	6
P	קח נפשי <sup>15)</sup>	b	3
R	כי לא טוב אנכי מאבתי	c	10
a	Enough now Yahweh!		
b	Take my life		
c	for I am no better than my fathers!		

The prayer comes at the end of a day's journey into the Negev to the south of Beersheba where the prophet has fled to from Samaria. His life has been threatened by Jezebel wife of Ahab, King of Israel and he is afraid (vss 1-3). Elijah is at the end of his tether. Afraid of the queen's power and despairing of Yahweh's cause he wants to give up. The prayer finely matches the gloom and despair of the situation confronting the prophet.

It opens with a *Lament* combined with an *Address* (line a) - a cry of hopelessness and despair. The expression רב (ענה) is an idiom used in various situations to express satiety, sufficiency and/or completeness (Gen 25.28; Num 16.3,7; Deut 1.6; I Chron 21.15; Ezek 45.9). Here it depicts a "fed up" feeling. Then follows the *Petition* using the singular imperative (קח) and the *Reason* (כי clause) confessing failure.<sup>15a)</sup> Why should his inability to go beyond his 'fathers' be the motive for his desire to die? It is probably because he is ashamed at having run away. His "fathers" in this interpretation would refer to his prophetic leaders<sup>16)</sup> who have "bowed the knee to Baal". By abandoning his station he has proved himself to be no better than they. But as Yahweh is to remind

him - "there are yet in Israel 7000 who have not bowed the knee to Baal." He is not alone. (vs 18)

The immediate response to the prayer is the provision by Yahweh's angel of food and water (vss 5f). Instead of taking his life Yahweh refreshes the prophet and renews him!



5. GENESIS 19.18-20 (J)

L.A	אל נא אדני	a	5
R <sup>1</sup>	הנה נא מצא עבדך חן בעיניך	b	13
	ותגדל חסדך אשר עשית עמדי	c	13
	להחיות את נפשי	d	7
L(R)	ואנכי לא אוכל להמלט ההרה	e	14
	פן תדבקני הרעה ומתי	f	12
R <sup>2</sup>	הנה נא העיר הזאת קרבה לנוט שמה	g	13
	והוא מצער <sup>17)</sup>	h	4
P	אמלטה נא שמה	i	7
	הלא מצער	j	4
R <sup>3</sup>	ותחי נפשי	k	5

a	No my Lord!
b	Look, your servant has found grace in your eyes
c	and you have magnified your loyal love which you did [to me
d	by letting my soul live.
e	And I, I am not able to escape to the mountains
f	lest the evil overtake me and I die.
g	Look, this city is nearby to flee there
h	(and it is small) -
i	let me escape there
j	(Is it not small?)
k	that my soul may live.

This well formed prayer is viewed, with many commentators, as the work of the Yahwist.<sup>18)</sup> Eissfeldt, however, allocates verses 18 and 20b (lines a,i-k) to his L source<sup>19)</sup> while Gunkel, Simpson and von Rad prefer to see the hand of the Yahwist Redactor (R<sub>J</sub>)<sup>20)</sup> No commentator refers to the *form* of the speech which the Massorates and early Jewish<sup>21)</sup> and Christian<sup>22)</sup> commentators understood to be addressed to Yahweh because of the way **יְיָ** is pointed.<sup>22a)</sup>

The opening cry **יְיָ** **יְיָ** which is used by Aaron when appealing to Moses & by Moses when appealing to God to heal Miriam<sup>23)</sup> is conjoined to the vocative Lord of the *Address* (line a). We understand it as a *Lament* which protests against the command to flee to the mountains. It is followed by a statement, using the perfect tense, describing what God has done hitherto. This provides fundamental theological *Reason* for the Petition that follows (lines b-d). Then Lot *Laments* his inability to flee to the mountains and thus gives the practical *Reason* for the Petition - the coming destruction will overtake them (lines e and f). The third and opportune *Reason* is the proximity of Zoar, which is so called because of its size, into which Lot may flee and escape the coming judgment (lines g and h). He then makes his *Petition* (line i) to be allowed to flee there. After this the prayer concludes with a final *Reason* which is stated as a purpose clause dependent on the Petition (line k).

The prayer is linked to its context by a series of verbal repetitions. First an overall *inclusio* for the etiology is created by **המלט** in vss 17aa and 22aa. *Chiasms* are formed by:

**ההרה המלט (17a).....המלט ההרה (19ba)**

and **המלט (19ba) לא אוכל להמלט.....המלט...לא אוכל (22a)**

forming the common link. Other verbal links are נפש (17a , 19a . 20b); שמה (20a,b, 22a ); עשה (19a , 22a ); העיר (20a , 21b) & צער (20a,b, 22b).

Within the prayer words and phrases are grouped in pairs נא (a/i); לא (b/g); הנה נא (b/g); נפש & היה (d/k); המלט (e/i); שמה (g,i); מצער (h/j) (e/j). All lines end in either an  $\dot{t}$  or an  $\bar{a}$  sound. The Petition is flanked by the twofold mention of מצער (lines h and i). Further evidence that these word pairs have not been haphazardly arranged appears when we consider the relation of the central *Lament* (lines e & f) to the lines that precede and follow it. It is flanked by constructions which both begin and end with the same words: חיה! נפשי נא and הנה נא. מלט further links it with lines g-k.

Verse 22 makes it clear that for the narrator it is Yahweh who is speaking (cf. vs 24). He gives permission for Lot and his family to take refuge in Zoar. Of some note is the theological point that Yahweh limits himself by his commitment to save his people from his judgment on the wicked - as Abraham had prayed in Genesis 18.

b) CONFESSION PRAYERS.<sup>23a)</sup>1. NUMBERS 22.34 (J)

Lcon	חטאתי	a	3
R	כי לא ידעתי כי אתה נצב לקראתי בדרך	b	17
P	ועתה אם רע בעיניך אשובה לי	c	13

- a I have sinned  
 b for I did not know that you were standing to meet me in the way.  
 c Therefore if (my going) is evil in your eyes let me return home.

This confession of sin by Balaam to the Angel of Yahweh, who had confronted him on the road but who was seen only by Baalam's ass, comes as a result of the Angel's reproach (vss 22-33). It shows a clearly developed form. After the opening confessional formula of *Lament* (line a) comes a *כי* clause giving Balaam's excuse or *Reason* for his behaviour (b) and a conditional *Petition* (c) which is formed from a singular cohortative introduced by *ועתה*. The protasis of the conditional *Petition* *אם רע* is remarkable for its terseness and in translation one has to supply such words as "my going" or "what I am doing". This structure of *Lcon / R / P* is not uncommon in the Old Testament as the Table 7.1 of individual and communal confessions demonstrates.

In conclusion we would note the following concerning the conditional cohortative of line c. This is the only instance of something which is evil in Yahweh's eyes being used as the condition for a request. Furthermore it is not actually a petition in which Balaam is seeking permission to return home. He is really saying I am willing to return if you want me to. But Yahweh gives him permission to go on with his journey providing that he speaks only what Yahweh tells him (vs 35).

TABLE 7.1: FORMS OF INDIVIDUAL AND COMMUNAL CONFESSIONS OF SIN

	Structure	References
A. INDIVIDUAL CONFESSIONS: ( <i>Leon</i> = יְהִינִינִי )		
1	<i>Leon</i>	2 Sam 12.13
2	<i>Leon</i> <sup>(s)</sup> / R / P	2 Sam 24.10*, (17*) (1 Chr 21.8, 17)
3	<i>Leon</i> / P / R	1 Sam 26.21 2 Kgs 18.14 Num 22.34* (J)
4	<i>Leon</i> / R <sup>(s)</sup>	Jos 7.20 1 Sam 15.24 Ps 51.6*; Job 33.27
5	<i>Leon</i> / P <sup>(s)</sup>	Ex 9.27 (J) 10.16 (J) 1 Sam 15.30
6	יָד + <i>Leon</i>	2 Sam 19.21 Mic 7.9 Ps 41.5*
B. COMMUNAL CONFESSIONS: ( <i>Leon</i> = יְהִינִינִי )		
1	<i>Leon</i>	1 Sam 7.6 1 Kgs 8.47* (Dtr) Ps 106.6; cf. Neh 1.6
2	<i>Leon</i> / R / P	Num 21.7 (J) 1 Sam 12.10* (Dtr)
3	P / R / <i>Leon</i>	Jer 14.7
4	<i>Leon</i> / R <sup>(s)</sup>	Ju 10.10* (Dtr) Dan 9.5*
5	<i>Leon</i> / P <sup>(s)</sup>	Ju 10.15* (Dtr)
6	<i>Leon</i> / Self. exhort.	Deut 1.41
7	(Self. exhort.) / יָד + <i>Leon</i> / (R)	Nu 14.40 (J); Jer 3.25; 8.14; Lam 5.16; Dan 9.1 (cf. vss 8, 15)

\* Prayer confessions.

The following observations may be made on Table 7.1:

1. Communal prayer-confessions date only from the time of Deuteronomy.
2. Individual prayer-confessions most probably all come from the pre-exilic Israel (A.2 and Pss 4.5; 51.6).
3. The structure of the three prose Individual prayer confessions is basically the same in each case, which is notable in view of the variety of forms available.
4. There is no one structure which dominates the confessions. There is, however, a tendency to favour the triple element form of *Leon/P/R* in its various combinations (A.2, 3, B.2, 3). From the triple form may be omitted either one or both of the Reason and Petition elements (A. 1, 4, 5, B.1, 4, 5). There is no way of telling whether whether the absolute form was the original building block on which all future development was based or whether the triple form represents an original form which was later broken up with usage.
5. The *Leon* element invariably involves the use of *לְמַעַן* or *לְכַפֵּר* usually as the main clause of the confession on which the other elements are dependent.
6. In some instances *Leon* occurs in a *כִּי* clause or an *אֲשֶׁר* clause following a statement or petition (A.6, B.7).
7. Apparently in pre-exilic Israel confession of sin against Yahweh was made to or through a representative leader such as the covenant mediator. The frequent prepositional phrase *לִיהוָה* or such like indicates this (Ex 10.16; Jos 7.20; 2 Sam 12.13; Mic 7.9; Deut 1.41; 1.Sam 7.6; Jer 3.25; 8.14) and the majority of contexts confirms it. However *L<sub>con</sub>* without qualifiers does occur in the following cases:  
Ex 9.27; 1 Sam 15.24, 30; 26.21; Nu 14.40; 21.7.
8. Expansion of the *Leon* takes place through a subordinate clause introduced by *כִּי*, *וְ*, *אֲשֶׁר* in which the sin is described or excused (Num 21.7; 22.34; Jos 7.20; Ju 10.10; 1 Sam 12.10; 15.24; 2 Sam 24.10; Jer 14.7).
9. Further expansion occurs by the use of Petitions asking for forgiveness or amelioration of the effects of the sin (Ex 10.16; Num 21.7; 22.34; Deut 1.41; Ju 10.15; 1 Sam 12.10; 15.24, 30; 26.21; 2 Sam



24.10; 17; 2 Kgs 18.14; cf. Ps 41.5).

10. On one occasion **11NDN** is followed by a series of verbal equivalents which nevertheless detail the nature of the sin (1 Kgs 8.47 = 2Chr 6.37).

2. 2. SAMUEL 24.10b.

Lcon	חטאתי מאד אשר עשיתי	a	10
P	ועתה יהוה העבר נא את עון עבדך	b	15
R	כי נסכלתי מאד	c	6

- a I have sinned greatly (in) what I did!
- b And now Yahweh remove the guilt of your servant
- c for I have behaved very foolishly.

This confession of sin and prayer for forgiveness has a simple structure. The *Lament* or *Confession* (line a) is followed by a *ועתה* clause<sup>24)</sup> containing an *Address* and a *Petition* for forgiveness (line b) and a subordinate *כי* clause<sup>25)</sup> which provides the *Reason* for the *Petition* (line c). It reads rather like a prose summary of a lamentation song used by David at that time in an appropriate penitential rite.

The place of the prayer in the context raises some problems. We are told that because Yahweh was angry *with Israel* (1a) he stirred up David *against them* to number them (1b). After the census which Joab opposed (2-9), David's conscience was pricked (10a) and he made this confession (10b). Yahweh then sent Gad the prophet to give David three choices<sup>26)</sup> as to the sort of punishment which should be meted out to Israel (-not David!). David chooses the third choice - a three day plague which ultimately results in the purchase of Araunah's threshing floor for the site of the future Jerusalem Temple.<sup>27)</sup>

The prayer is secondary to the main theme of the story - the purchase of the threshing floor of Araunah by David in order to

stay by sacrifice the plague which resulted from Yahweh's anger against Israel: vss 1a (11b, 11a, 12-4) 15-16, 18-25. The story of the census and David's conscience-stricken action (vss 2-10)<sup>28)</sup> and his later prayer (vs 17)<sup>29)</sup> are ancilliary to this main theme and are from the traditio-historical point of view independent of it. Commentators ancient and modern tend to be puzzled by the theology of verse 1ff. which implies that God's anger caused the census in order to bring about the pestilence.<sup>30)</sup> But God's uncaused anger has always been a difficulty to Israel.<sup>31)</sup> The fact that it is stated so boldly should not occasion surprise given the monotheistic nature of Israel's faith.<sup>32)</sup> But more difficult than this theological problem in the present context are the apparent inconsistencies in the story itself. David's prayer which arises out of his census of Israel bears little relation to God's three alternatives which deal with the punishment of the nation. The prayer is concerned with David's personal folly and does not involve people, just as Joab's opposition to David's plan concerns David alone (vss 3). It may be that we should seek the explanation in the so called corporate personality of the king's embodiment of the nation<sup>33)</sup> - but if so why then the prayer in verse 17 where David complains that the punishment of the people is unjust? And why is David's house immune from the pestilence? Yahweh, because he is angry with Israel, seems to be determined to send a pestilence on Israel come what may. The census appears to have very little or anything to do with the plague. The census is only referred to in verses 1b-10a and is implied perhaps in verse 17.<sup>34)</sup> If these verses (and perhaps verses 11-14<sup>35)</sup> as well) are removed from the story there is nothing missing

from the essentials of the narrative. Verse 17 as we shall see certainly disrupts the narrative flow and appears to be completely unnecessary in light of verse 16. We would suggest, therefore, that both here (vs 10) and in verse 17 a redactor's hand can be discerned.<sup>36)</sup> His aim was to provide some reason for Yahweh's action other than the statement that Yahweh was angry. He adduces the census as the reason for the pestilence and the prayers for the choice of punishment and the establishment of an altar on the threshing floor of Araunah and adds verses 16 (11a) and 17a as the connecting links.

Finally, it should be remarked that although the language of verse 10<sup>37)</sup> is not particularly characteristic of later times verse 11a is.<sup>38)</sup> *This would suggest that it was the Deuteronomist who added the verses in question.* The Chronicler in his work took the modification and softening of the "hardline" theology further by predicating to Satan the tempting of David and by making the anger of Yahweh appear to be the result of the census. (I Chron. 21.1, 7,16).<sup>39)</sup>

In its context then the prayer functions as a "face-saver" for David's sin in numbering the people and as a "lead in" to the Gad-prophetic oracle which appears to have been given in response to David's prayer. The fact that besides this the prayer seems to achieve nothing in terms of its intention adds fuel to the suspicion of its secondary character since this would be the only prose prayer recorded in the Old Testament's pre-exilic literature which failed to achieve its objective!

3. 2 SAMUEL 24.17.

L <sup>1</sup> con	הוּא אֲנֹכִי חַטָּאתִי	a	8
L <sup>2</sup> con	וְאֲנֹכִי הָעוֹיֵתִי	b	8
LQ (R)	וְאֵלֶּה הַצֹּאֵן מִהֶם עָשׂוּ	c	8
P	תְּהִי נָא יָדְךָ בִּי וּבֵית אָבִי	d	12

- a I, I am the sinner  
 b and I, I am the guilty one!  
 c But these sheep<sup>40)</sup> - what have they done?  
 d Let your hand be on me and on my father's house.

The prayer has the following construction. Two coordinated confessions of sin introduced by הִנֵּה, which we call the *Lament* (lines a & b), is followed by a *Lamenting Question* (line c).

This identifies the nature and character of the people. They are "the flock"<sup>41)</sup> and they are innocent. Such is the import of the question וְאֵלֶּה הַצֹּאֵן .<sup>42)</sup> The prayer concludes with the *Petition* for the punishment to fall on David and his family (line d). The Reasons or motivation of the Petition are contained in the preceding Laments which contrast David's guilt and the people's innocence. Significantly, there is *no* Address.

The climax of the prayer is the Petition and this is indicated by the length of the lines as much as by the logical movement of the speech itself. The three coordinated lines each have 8 syllables but the final line suddenly expands to 12 syllables. There is also a coordination of the lines which deal with David (1st person singular):

lines a, b and d end with the pronominal suffix and so verbally link confession of sin to prayer for punishment. Another feature is the position of the verbs: in lines a, b and c each verb appears at the end of the line while in line d the verb is at the beginning. Finally, the first three lines are coordinated while the last, the Petition, is grammatically independent.

The context in which this prayer occurs already has been examined to some extent in its overall perspective in the <sup>exegesis of the</sup> previous prayer.

The immediate context also raises some questions. In verse 16 we are told that "Yahweh repented of the evil" and he tells "the destroying" angel to cease his activity. But verse 17 says that David sees the angel "who is smiting the people" and prays that God may turn on him and his family instead. In order to overcome this difficulty Wellhausen places verse 17 between 16a and 16b after <sup>לשחנה</sup>.<sup>43)</sup> With this rearrangement Budde agrees.<sup>44)</sup> Hertzberg, however, thinks "it would be no improvement".<sup>45)</sup> Nowack, on the other hand, suggests that verse 17 be omitted as the work of a redactor.<sup>46)</sup> With this last view we would agree since it seems to us that the original narrative ascribes the initiation and cessation of the plague and, therefore, the choice of the threshing floor of Araurah as the site of the Temple in Zion, solely to Yahweh.<sup>47)</sup> The introduction of this prayer, which adversely affects the flow of the narrative, attempts to give David some share in the choice of the Temple site while allowing Yahweh to retain the initiative. Besides this the prophet Gad's oracle (verse 18), as with the previous one (verse 11ff), bears no relation to the preceding prayer at all.



On this view, that the decision to cease the plague at Araunah's threshing floor was independent of David's prayer, the offering of the  $\text{נִלְוָה}$  and  $\text{שְׁלֵמִים}$  should be understood primarily as celebrating the cessation of the plague, as dedicating the site as a sanctuary to Yahweh and as propitiatory in ensuring Yahweh's good will.<sup>48)</sup> We would, therefore, suggest that verses 21b<sup>8</sup> & 25b are secondary additions in line with the changes wrought in meaning when the prayer was added.

In sentiment this prayer is close to that offered by Moses to avert God's wrath on Israel during the "Golden Calf" incident at Sinai (Exodus 32:11-13)<sup>49)</sup> David like Moses prays that God's wrath may fall on him instead of on the people. But there is an important difference. The reasons for David's petition is his own sin and the people's innocence whereas in the case of Moses he is innocent and the people guilty. This highlights a theological problem in the original narrative, which the redactor by introducing this prayer and its predecessor is trying to mollify. Not only is Yahweh's wrath unmerited and unmotivated but he is punishing the innocent. By providing a motive for the plague in the census the redactor has gone part way in solving the difficulty of Yahweh's unmerited wrath. By having David confess to the sin of the census, protest against the punishment of the innocent people and request the punishment to fall on the ~~guilty~~ party, the redactor softens the harshness but does not remove the second difficulty.

Because of the apparently sacred nature of the traditions the redactor did not feel himself at liberty to alter the narrative as the Chronicler did in producing a new history altogether (which no doubt he hoped would supersede the older story). He had at his

disposal a tradition of a census and perhaps traditional prayers of the Davidic kings - the simple terse and economical style of the prayers is very different to the developed and flamboyant style of the Deuteronomic literature.<sup>50)</sup> For this reason we have included this prayer and that of verse 10 among the prayer laments of pre-exilic Israel.

## c) ORACLE PETITIONS.

1. 1 SAMUEL 23.10-12.

A	יהוה אלהי ישראל	a	8
L(R)	שמע שמע עבדך	b	7
	כי מבקש שאול לבוא אל קעילה	c	21
	לשחה לעיר בעבורי		
(P)	<sup>51)</sup> (היסגרני בעלי קעילה בידו)	d	15
P <sup>1</sup>	הירד שאול כאשר שמע עבדך	e	13
A	יהוה אלהי ישראל	f	8
P <sup>2</sup>	הגד נא לעבדך	g	7

- a Yahweh, God of Israel,  
 b your servant has definitely heard  
 c that Saul seeks to come to Keilah  
   in order to destroy the city because of me.  
 d (Will the lords of Keilah deliver me into his hand?)  
 e Will Saul come down as your servant has heard?  
 f Yahweh, God of Israel,  
 g tell your servant!

This prayer is put to the Ephod oracle<sup>52)</sup> manipulated by Abiathar when David hears a rumour of Saul's approach with his army. He wishes to determine two things: whether the rumour is true and, if it is, whether the citizens of Keilah shall hand him and his men over to Saul. To both questions the oracle gives an affirmative answer.

The prayer is constructed symmetrically about the central question "Shall Saul come down as your servant has heard?" (line e). The *Address* of lines a and f and the words "your servant has heard" (lines b and e) are set in a chiasmic relationship and envelope the other repeated word

שָׁאוּל so the following word structure is effected: "Yahweh God of Israel...your servant has heard...Saul...Saul...your servant has heard. Yahweh God of Israel..." The climax of the enquiry is the urgent *Petition* of line g which is given point by standing outside the main verbal structure yet it is linked to it by the repetition of עֲנֶה . The *Reason* (line b-c) states the rumour as a *Lament*.

Like I Samuel 14.41 this prayer sounds the personal note that accompanied the manipulation of the priestly oracle in ancient Israel and demonstrates that in consulting Yahweh the determination of his will was seen to rest not on the correct manipulation of the sacred lot but on Yahweh himself and his relationship with the enquirer. In this case David pleads with Yahweh to make known what Saul's intentions are (and what the citizens of Keilah will do if in the event Saul does come down.) It is, therefore, different to those enquiries at the oracle which seek God's will. God's will here is clearly discernible from a threatened situation. If that situation can be determined then David will know what to do. David naturally enough does not want to abandon the safety of Keilah unless his life is in jeopardy which would happen if Saul came down from Gibeah. The prayer, therefore, expresses David's reliance on Yahweh who has chosen him to be king of Israel and demonstrates that Yahweh is now totally on his side (cf. vs 14).

2. 1 SAMUEL 14.41.

A	אלהי ישראל	a	6
LQ	[למה לא ענית את עבדך היום]	b	12
R	אם יש בי או ביונתן בני העון הזה	c	15
A	יהוה אלהי ישראל	d	8
p <sup>1</sup>	הבה אורים	e	4
R	[ואם לשנו העון הזה בעמך ישראל]	f	16
p <sup>2</sup>	הבה תמים	g	4

a	God of Israel
b	[Why have you not answered your servant this day?
c	If this guilt is with me or my son Jonathan
d	Yahweh God of Israel
e	give Urim!
f	But if this guilt is with your people Israel]
g	give Thummim!

This is a prayer made to Yahweh by Saul before manipulating the oracular devices known as "Urim and Thummim".<sup>54)</sup> The Priest<sup>55)</sup> has counselled the use of the oracle to determine God's will with respect to the future course of the battle with the Philistines (4.36-37a). Saul enquires of Yahweh and receives no answer (vs.37b) Dismayed at this Saul calls together the leaders of the army but they refuse to betray Jonathan (38-39). Then Saul gathers all the people together and after setting them on one side and Jonathan and himself on the other he offers the prayer (vs 40).

The prayer is in two parts. The first part consists of an *Address* (line a) and *Lamenting Question* (line b). The second part

is made up of two coordinated conditional (אם ) *Petitions*. The first conditional *Petition* (c-e) contains an Address (line d). If BH<sup>3</sup> reconstruction is correct then it is linked to the second conditional *Petition* (lines f-g) not only by the waw copula and similar grammatical structure of the ...אם יש...הנה sentence but also by the *chiasmus*<sup>56)</sup> created by the reversal of their subjects and indirect objects.

B		A
העון הזה		אם יש בי או ביונתן בני
	X	
בענק ישראל		ואם ישנו העון הזה
A <sup>1</sup>		B <sup>1</sup>

In the above analysis we have assumed the line b is a rhetorical question. This may be true if the whole prayer is a unit.<sup>57)</sup> But it is possible that we are dealing here with two separate prayers which have been conflated. This possibility arises out of the nature of questions addressed to the oracle in ancient Israel<sup>58)</sup> and also out of the context. Lines a & b fit better after verse 39 and before verse 40. The answer יש עון ישראל ("There is guilt in Israel") has been omitted in the conflation. The remainder of the prayer (lines c - g) then follows logically on the division of the people between the royal house and the rest and gives meaning to העון הזה in lines c and f since such a phrase is nonsense unless it is known that guilt exists. If this suggestion is correct we are then dealing with two enquiries at the oracle which cannot be regarded as lament prayers. Nevertheless the prayer has come to us via the LXX in its present state and as such we would count it as a lamentation.



The result of the prayer is the isolation of Jonathan who is threatened with death by Saul but the people intervene to save his life (44ff). We would comment in conclusion that prayers such as these addressed to the oracle indicate that in ancient Israel it was no mere mechanical device which automatically decided future actions and settled cases of dispute. It was seen as a means by which trust in Yahweh could be expressed and his Lordship exercised. Yahweh stood over against the oracle as a free agent. Its mere manipulation meant nothing. In order for Yahweh to express his will through the priestly oracle of Urim-Thummin a personal relationship had to exist between the enquirer and God. If that relationship was broken by sin and rebellion God would not answer. This understanding of the divine human encounter lies at the background of this particular case. A proverb perhaps sums it up best

בחקיק יוטל את הגורל ומיהוה כל משפטו

"the lot may be taken from the pocket but every decision made is from Yahweh." ( Prov. 16.33).

This is why prayer played such an important part in use of the priestly oracle. Nevertheless its inadequacies which are highlighted in the 'yes' case<sup>59)</sup> caused its virtual cessation after the capture of Jerusalem and the adoption of the prophetic oracle and the use of traditional wisdom to make decisions.<sup>60)</sup>

EXCURSUS B: THE ORACLE-REQUEST FORMULAS

ומיהרה כל משפטו

בחקיק יוטל את הגורל

Prov. 16.33

"From the pocket is cast the lot but from Yahweh is every decision."

The manipulation of mechanical devices to determine the will of the god(s) and/or to learn what the fates have decreed for the future is well attested in the religions of mankind.<sup>1)</sup> This activity is part of a wider area of religious phenomenon termed *divination*.<sup>2)</sup> In using such devices Israel was sharing divinatory practices well known from other near eastern cultures.<sup>3)</sup> Nevertheless in Israel divination became banned by Law<sup>4)</sup> and condemned by the prophets,<sup>5)</sup> probably because it militated against the personal relationship with Yahweh implied in the covenant and available through his presence in Israel. Automatic determination of Yahweh's will, however, did exist in Israel's early years by means of the *Urim and Thummin*<sup>6)</sup> lots and the *Ephod*<sup>7)</sup>. But even so the texts reveal that Yahweh stood over against the lot, independent of it and sometimes refusing to answer by means of it.<sup>8)</sup> That this form of divinatory exercise ceased to be used during David's reign is not surprising.<sup>9)</sup> The role of the priest in making known Yahweh's will seems to have diminished while that of the prophet and wiseman proportionally increased.<sup>10)</sup> Unfortunately, the prophetic oracle also deteriorated into a cultic stereotype automatically available to whoever wanted it and the wiseman degenerated into a court 'yes' man.<sup>11)</sup>

The point of this short study is to look at the form and character of the requests addressed to the oracles of ancient Israel in order to determine if there are any stereotypes used and to gauge the theological views implicit in the requests. Can they be understood as prayers in spite of the mechanical nature of the priestly oracle? Is there any difference between the priestly and prophetic enquiries at the oracle? How do they compare with other prayers?

TABLE B.1: ORACLE ENQUIRY FORMULAS AND CONTEXTS.

3. INTRODUCTORY RUBRIC	2. ORACLE ENQUIRY	ENQUIRY TYPE	ORACLE	PLACE	MEDIATOR	DEVISE
A. <i>Judges 1.1f.</i> וישאלו בני ישראל ביהוה	מי יעלה לנו אל הכנעני בתהלה להלחם בו	I	יהודה יעלה עלו אלי	not given	not given	not given
B. <i>Judges 20.18, 23, 28.</i> וישאלו באלהים ויזכרו... וישאלו ביהוה וישאלו... וישאלו ביהוה ..... <i>1 Samuel 10.22:</i> וישאלו עד ביהוה <i>1 Samuel 14.37, 41:</i> וישאלו שאול באלהים ויאמר שאול	מי יעלה לנו בתהלה למלחמה עם בני בנימין האוסף לגשם למלחמה עם בני בנימין אחי האוסף עוד לצאת למלחמה עם בני בנימין אחי אם אחדל הבא עוד הלם איש האזר אחרי פלשתים/התגבס ביד ישראל אלהי ישראל [למה לא ענית את עבדך היום אם יש בך או ביהונתן בני העון הזה יהוה אלהי ישראל תבה ארץ ואם ישנו בעמך ישראל] הבה תעני	I I II I [II]	יהודה בתהלה עלו אלי עלו כיספר אתנו בידך הנה הוא נחבא אל הכלים No answer He gave Urim.	not given Bethel Mizpah Gibeath or between Michmash & Ajalon?	Phineas Samuel Abiathar	Ark Urim & Thummim? Ephod, Ark - Urim & Thummim.
E. <i>1 Samuel 23.2, (4).</i> וישאל דוד ביהוה וינסף עוד דוד לשאל ביהוה	האנך והכיתי בפלשתים האלה [האזר קעילה' התנן את פלשתים בידך]	I [I]	לך והכית בפלשתים קום רד קעילה כי אני נתן את פלשתים בידך	Forest of Hereth	Abiathar	Ephod?
F. <i>1 Samuel 23.10-12.</i> הגויסה האפוד ויאמר	יהוה אלהי ישראל שמוע עבדך כי מבקש שאול לבוא אל קעילה לשחית לעיד באבדו: גִּבְעֹנִי בְעָלִי קְעִילָה בִידִי הִידִד־שָׁאֹל כְּאִסֵּר שִׁמְעֵי עַבְדְּךָ יְהוָה אֱלֹהֵי יִשְׂרָאֵל הִגִּד נָא לְעַבְדְּךָ: הִסְבֵּרוּ בְעָלִי קְעִילָה אֲנִי וְאֵת אִשִּׁי בִידִי שָׁאֹל	I I	ירד יסגירו	Keilah	Abiathar	Ephod
G. <i>1 Samuel 30.8.</i> וישאל דוד ביהוה <i>2 Samuel 2.1:</i> וישאל דוד ביהוה ויאמר <i>2 Samuel 5.19 (23):</i> וישאל דוד ביהוה	[ה]אֲדָרְשׁ אַחֲרֵי הַדָּוִד הַזֶּה הָאֲשֻׁבּוּ האעלה באחת ערי יהוד אנה אעלה האעלה אל פלשתים, התגבס ביד האנך על דם גלעד למלחמה אם אחדל הנלך אל דם גלעד למלחמה אם אחדל	I I I I I [I]	רדך כי השג תשיג והצל תצל... עלה תבדק	Ziglag Ziglag The Strong- hold	Abiathar not given not given not given	Ephod not given not given not given
K. <i>1 Kings 22.5-7, 15-16:</i> דרשנא בית את דבר יהוה ויאמר אליך	עלה וירקן אתי ביד המלך (cf. 1K.12) עלה והצלח ונבון יהוה ביד המלך (cf. 1K.12)	I I		Samarion Samarion	400 prophets Micaiah (paraphr.)	vision (cf.) vision

The evidence is detailed in the accompanying chart (8/1, p.228).  
*Column 1* lists the formula used to introduce the enquiries. It has long been recognized as 'שאל ב'.<sup>12)</sup> It is quite distinct from the usual שאל with ל, את or מאם (Deut 18.16; I Sam 1.27; 2 Sam 8.10, etc). The occurrence of the formula apart from the quoted oracle petitions are Num 27.21; Ju 18.5; 2 Sam 22.10,13 (= 2 Chr 14.10.14), 15; 28.6; Ezek 21.26; Job 12,7<sup>13)</sup> and cf. 2 Sam 20.18; Jer 18.3 where ב is locative. The full formula would appear to be; [שאל + ל Ph + ב Ph]

where ל governs the person(s) making the request or on behalf of whom the request is being made and ב governs the source of the information, i.e. Yahweh or whatever the *teraphim* represented.

The prophetic oracle uses the formula [את־יהוה + דרש  
 (Gen 25.22; 2 Kgs 3.11; 8.8; 22.13, 18) + את־דבר יהוה (1 Kgs 22.5; 2 Chr 18.14) or + אלהים (Ex 18.15; 1 Sam 9.9), ± מאם + the prophet consulted].<sup>14)</sup>

*Columns 2-3: The enquiries themselves and their grammatical forms*

1. The enquiries fall into two groups which correspond to the tense of the main verbs and the structural form.

(a) *Form I*: Enquiries dealing with future events use the structure

(L)+Int +  $V_{imf} (+M)_n$ . These are Judges 1.1f; 20.18, 23, 28; I Sam 14.37, 23.2,(4); 10-12; 30.8; 2 Sam 2.1; 5.19(23); I Kgs 22.6. This is no doubt a formula.

(b) *Form II & III*: Enquiries dealing with past events may have

either II: Int +  $V_{pf} (+M) (+V_{imf})$  (I Sam 10.12)

or III: [LQ] + מאם clause + הבה ארים  
 מאם clause + הבה תמים (1 Sam 14.41 LXX).

While we find only one example of each we believe we are dealing with well tried formulas.

2. The interrogative used is normally the affix 'ה. But depending on the nature of the enquiry - מִי (Jud 1.1; 20.18) and - מֶנָּה (2Sam 2.1) are also used.
3. Laments may accompany the query: (a) In I Sam 23.10f David laments the news he has heard and uses it as the motive of his questions. We have designated it *L(R)*:- *Lament* which gives the *Reason* for a following *Petition* (p.220). (b) In I Sam 14.41 the either/or request is preceded by a negative הֲלֹא lamentation (*LQ*) (p.222).
4. The motivation that these laments give to the enquiries indicate that the oracle was not simply considered as an automatic impersonal device. Similarly the lot casting at Bethel during the tribal leagues's attack on Gibeah of the Benjamites (Jud 20.23,28) took place after the people wept, fasted, prayed and offered sacrifices to Yahweh. The proverb heading this excursus sums up the attitude that this evidence portrays.. "The decision always comes from Yahweh."

The oracle was one means by which trust in Yahweh could be expressed and his sovereign will exercised. Yahweh made known his will and guided his people by their manipulation of the sacred lot.

5. As far as the priestly oracle is concerned all enquiries are first person singular - even where the whole nation is the subject (Jud 20.23,28). Apparently the leader, whether judge, king or priest, understood himself to be the community's representative embodying the national will.<sup>15)</sup>
6. On I Samuel 23.10-12 see pages 222ff. The double question of verse 11a



in which the first part is repeated in verse 12 ("Will the citizen of Keilah hand me over to Saul?"), suggests that what were originally separate questions have been brought together in a combined form. The first question would be: "Will Saul come down....?" (PQ/R/P) which is a lamenting petitionary prayer in its own right. The answer is affirmative: "He will descend." The second question is then as stated in verse 12: "Will the citizens of Keilah hand my men and I over to Saul?" (PQ) to which another affirmative is given: "They will hand over."

7. I Sam 30.8<sup>16</sup>) with its answer made up of  $V_{imv} + \text{73 clause}$  also suggests a combining of possibly three separate questions:

Q<sup>1</sup>. Shall I pursue after this rading party?

A<sup>2</sup>. Pursue!

Q<sup>3</sup>. Shall I overtake it?

A<sup>4</sup>. You will certainly overtake it!

Q<sup>5</sup>. Shall I deliver the captured?

A<sup>6</sup>. You will certainly deliver!

We shall comment on the mode of reply when we deal with *column 4* below.

#### *Column 4. The Answers*

1. The answers to mechanical oracles would have been non-verbal yet they are delivered in verbal forms. This no doubt is due to the priests in charge of the manipulation of the oracle interpreting its outcome.
2. Mostly positive answers are recorded. There is only one example of a negative (2 Sam 19.23).
3. The usual verbal form of the answer is  $V_{juss}$  or  $V_{imv} (+M)$  with the repetition of the verb used in the query (Jud 1.2: I Sam 23.26: 23, 11b, 12b; 30.8b; 2 Sam 2.1a $\beta$ ).



4. Sometimes expansions are made to the simple "yes/no" equivalents, in the form of motive clauses introduced by הנה (Judges 1.2) or כי (Jud 20.28; 23.4; 30.8; 2 Sam 5.19).
5. These expansions suggest that the tradition concerning the priestly mechanical oracle has been affected by the oracular answers given by the prophets which also has the form:  $V_{imv} + conjunction/modifier$  (י/כי) +  $V_{juss/imf}$  (2 Kings 22.6b; 15b). The prophetic oracle lends itself to rhetorical expansion both for salvation (2 Kgs 3.16ff, 7, 1ff) and judgement (1 Kgs 21.19ff). On the other hand a priestly oracle with its simple either/or option is left without any room for interpretation unless it was added by the priest himself.

*Columns 5, 6 & 7: The Setting:*

1. There is no preference, apparently, for a cultic site. The location for the seeking of an oracle depended on the location of the paranalia. Since these accompanied the army into battle the seeking of an oracle could take place in any place, at any time.
2. The one who manipulated the oracle -- there is absolutely no evidence to enlighten us as to how this was done -- was a priest.
3. The devices described are three: "The Ark of the Covenant"<sup>17)</sup> (Jud 20.18ff); "Urim and Thummin" (1 Sam 10.22 (?)); "Ephod" (1 Sam 23.2 (6), 10ff; 30.8) and all three together (1 Sam 14.37, 41).

To sum up, it may be said that the requests directed to the oracle in Ancient Israel must be treated as prayers to Yahweh who stands behind the oracle as a free uncoerced agent. Rarely do the answers comply with a simple yes/no style we should expect from a priestly oracle. The expanded forms give evidence of a more sophisticated understanding of Yahweh's personal relationship with his people which was to develop into the full scale prophetic utterances of the later monarchy both in Israel and

Judah. Parallel to this development may be seen the expansion of simple requests at the oracle in the sophisticated lamentation prayers which have already claimed our attention in Chapter 2. In view of the disfavour into which the priestly oracle fell after the capture of Jerusalem by David one must question J. Begrich thesis that the salvation oracles in Deutero-Isaiah are reflections of the priestly-oracle formulas given in response to Temple Lamentation prayer.<sup>18)</sup> It is better to see them as developments of prophetic-oracles which were successors of more ancient priestly oracles.

## CHAPTER 8

We have delayed our appreciation of the *Petition*-only lamentations of pre-exilic Israel until last because of the difficulty in distinguishing them from the non-lamenting petitions.<sup>1)</sup> Many *Petition*-only prayers are clearly lamentations. We have identified the following direct petitions: Genesis 32.10-13; Judges 16.28; (1 Samuel 1.11);<sup>2)</sup> 2 Samuel 15.31b and 1 Kings 18.36-37, and the indirect petitions: Genesis 16.5; Exodus 5.21b; 1 Samuel 24.13-16; 2 Samuel 3.29b; and 2 Kings 5.18, as lamentations. Yet there are petitions which are, as far as we can tell, clearly not lamentations. We would select the following prayers as belonging to this group: Genesis 30.24<sup>3)</sup>; Numbers 10.36; Judges 13.11, 12, 15; 20.18; 1 Samuel 10.22; 14.37a; 23.2; 30.8; 2 Samuel 2.1; 5.19<sup>4)</sup>; 24.3; 2 Kings 6.20. The last prayer is a good example of the problem facing us. In verse 17 of the same chapter the prophet prays almost the same words for his young attendant. We have interpreted that prayer as a lamenting intercession.<sup>5)</sup> Verse 20 on the other hand has no lamenting character to it at all - neither in mood nor context - yet its motif (restoration of sight) could make the petition into a lamentation given the right setting.

On the basis of this evidence it is clear that Gunkel's contention that the *Petition* is essential to the lamentation prayer or Psalm is wrong.<sup>6)</sup> Not only do lamentation prayers not contain *Petitions* as Chapter 6 shows but many *Petition*-only prayers are without a lamenting character. Nor is Westermann correct in holding that the essential characteristic of the lamentation is the *Lament* or *Complaint* element.<sup>7)</sup> Many *Petition*-only prayers are clearly lamentations. The dichotomy between these kinds of lamentation is false. A lamentation prayer cannot be identified simply from its form. This is particularly true for the *Petition*-only lamentation. *The basic criterion for identifying a lamentation is the existence either*

TABLE 8.1 DIRECT PETITION-ONLY PRAYERS: Application of criteria for determining lamenting character

PRAYER	CONTEXT	URGENCY	LAMENTING TONE	IMPLICIT LAMENT
1. Genesis 15.8	Land-promise by Yahweh	Desire to have certainty	Anxiety over future	Lamenting question form
2. Gen 24. 12-14/42-44	Abraham's servant's mission to get wife for Isaac.	Need to identify Isaac's wife	Anxiety over how to recognize right woman.	"How shall I know which is the woman you have chosen for Isaac?"
3. Genesis 32.26, 30a	Jacob's wrestling with a divine being- ancient "call" sequence(?).	Need for blessing and identification for future communication (cf. Jud 13.17 below)	Fear of unknown (?)	"You have made me lame but you have not blessed me or told me your name."
4. Numbers 10.35	Commencement of daily march - originally a "Holy War" context.	Need for Yahweh's presence in battle.	Fear of outcome if Yahweh not present	"Yahweh, your enemies have risen against us...."
5. Judges 6.36-37/39	Invasion by Midian - Call of Gideon to lead the clans into battle	Need for assurance of Yahweh's call and presence	Fear of failure - Fear of Yahweh's anger	"How shall I know that you have chosen me to deliver Israel?"
6. Judges 13.8 & 17	Announcement of Samson's birth to Manoah's wife	Need of confirmation	Bewilderment mixed with unbelief/uncertainty	"How shall we know that what this man of God said will come true...?"
7. Judges 20.23 & 28	Lamentation over defeats by Benjamites	Need to know what to do next	Dilemma over attacking a member of the tribal league	"Israel has been put to flight by Benjamin...."
8. 2 Kings 6.17	Invasion by Aram	Need to allay young man's fears	Identification with fear of the young man (?)	"This young man is afraid."
9. 2 Kings 6.18	Attack by Aramean army	Need to foil enemy	Concern for Israel	"Yahweh, the Arameans have launched an attack."

TABLE 8.2 WISH PETITION-ONLY PRAYERS: Application of criteria for determining lamenting character

1. Genesis 31.49, 53a	Making of a covenant between Laban & Jacob	Need of third party witness to covenant	Fear that Jacob will not honour the pact	"There is none to adjudicate between us."
2. 2 Samuel 10.12	Battle between Aram & Israel - Joab's exhort <sup>n</sup>	Need to overcome twin attack	Fear of defeat	"Arameans and Ammonites have joined forces...."

within the prayer or in the context of a Reason for lamentation. In this regard it is clear that where the *Reason* for lamentation is missing from the prayer the context will be decisive and where it is present in the prayer and missing from the context one must question whether the prayer is in its original setting.<sup>8)</sup>

But even when a *Reason* for lamentation is present there are a number of prayers which still raise doubts as to whether or not they are lamentations. These are Genesis 15.8; 24.12-14/42-44; 32.26, 30a; Numbers 10.35; Judges 6.36-37, 39; 13.8, 17; 20.23, 28; 2 Kings 6.17, 18 and the wishes Genesis 31.49, 53; 2 Samuel 10.12. At the end of Chapter 5 three criteria were suggested for identifying the *Petition-only* lamentation. *First*, the context should exhibit a situation conducive for lamentation, i.e., it must as far as possible provide the reason for lamenting. *Secondly*, the prayer should convey a sense of urgency for the satisfaction of the need of the moment. *Thirdly*, a mood of lamentation should pervade the prayer. This last criterion is extremely difficult to apply since so much depends on the aesthetic sense and imagination of the interpreter.<sup>9)</sup> Nevertheless it was further suggested that as a test of the lamenting character of the prayer under consideration an unwritten *Lament* or *Complaint* element similar to those already dealt with in the previous chapters should be able to be identified. The application of these criteria to the borderline cases listed above has resulted in the accompanying Tables 7.1 and 7.2. All the prayers listed fall within the scope of our definition of a lamentation.

The following order has been followed in the exegesis of the *Petition-only* lamentations:

#### A. DIRECT PETITIONS:

1.	Genesis 32.30	PQ	Individual
2	Judges 20.23	PQ	Communal



3.	Judges 20.28	$PQ^1.PQ^2$	Communal
4.	2 Kings 6.18	$P$	Individual
5.	Judges 6.39	$P^1.P^2.P^3.P^4.P^5.$	Individual
6.	Genesis 15.8	$A/P$	Individual
7.	Judges 13.8	$A/P^1.P^2$	Individual
8.	2. Samuel 15.31b	$P/A$	Individual
9.	Judges 16.28	$A/P^1.P^2/A/P^3$	Individual
10.	Numbers 10.35	$P^1.A/P^2.P^3$	Communal
11.	2 Kings 6.17	$P/R$	Intercessory
12.	Judges 13.17	$PQ/R$	Individual
13.	1 Kings 18.36-37	$A/P^1/A/P^2/R$	Individual
14.	Genesis 24.12-14	$A/P^1.P^2/_{Stat.}^{Cond.}=P^3/R$	Individual
15.	[Genesis 24.42-44	$A/R/Cond.Stat.=P$	Individual]
16.	Genesis 32.10-13	$A/R^1/P/R^1.R^2$	Individual/Communal
17.	[Genesis 32.26	$Cond.Stat.=P$	Individual]
18.	[Judges 6.36-37	$R/Cond.Stat.=P/R$	Individual]
19.	[1 Samuel 1.11	$A/Vow=Cond.Stat.(=P/R)$	Individual]

## B. INDIRECT PETITIONS OR WISH PRAYERS:

1.	2 Samuel 3.29b	$WP$	Individual
2.	2. Samuel 10.12	$WP$	Communal
3.	Genesis 31.49	$WP$	Communal(?)
4.	Genesis 31.53	$WP$	Communal
5.	Exodus 5.21b	$WP/R$	Communal
6.	Genesis 16.5	$WP/R/WP$	Individual
7.	2 Kings 5.18	$WP/R/WP$	Individual
8.	1 Samuel 24.13-16	$WP/R...R/WP$	Individual

Not all of these prayers have been exegeted in the same detail.



## A. DIRECT PETITIONS

1. GENESIS 32.30(E).

P

הגידה נא שמך<sup>10a)</sup>

7

Declare your name!

In wrestling with "a man"<sup>11)</sup> (vs 25) Jacob is crippled (vs 26) when his antagonist sees that he cannot win the contest. Jacob is further commanded to release his opponent but he refuses unless he receives a blessing<sup>12)</sup> (vs 27). After having his name changed from "Jacob" to "Israel", which in the context must be understood as the blessing requested by Jacob<sup>13)</sup> (vs 27), the patriarch demands to know the visitor's name - a sort of *quid pro quo* (vs 28). The answer (למה זה השאל לשמי) is negative and disputational.<sup>13a)</sup>

The prayer is a *Petition* created from an imperative ( $V_{imv}$ ) with נא and a suffixed noun ( $N_s$ ) as direct object (DO):  $V_{imv} + n\bar{a}' N_s$ . This form should be compared with the visitor's request חנה שמך (Int.  $N_s$ ).<sup>14)</sup>

With this ancient narrative from E<sup>15)</sup> comparison should be made with other divine-human encounters which feature requests for or the communication of the name of the divinity: Ex 3.13ff.; 33.18-34.6<sup>16)</sup>; Jos 5.13f.; Ju 6.17; 13.17f.. The need to know the name of a deity encountered by a human being was deeply felt in the ancient world.<sup>17)</sup> Occasionally the god revealed his name without being asked.<sup>18)</sup> Apparently it was necessary to know the god's name in order to pay him or her the proper respect or perhaps to communicate with the deity at a later time. But why does the god in this instance whom the Israelites would have recognized as Yahweh refuse to answer positively? We must understand it as belonging to that tradition which believed that God's name was unknown to the patriarchs.<sup>19)</sup>

The lamenting character of this short prayer is bound up with the over-all context of the episode. With his life and <sup>the</sup> future of his family in jeopardy Jacob needs some assurance from God that all will be well when he meets his brother Esau the next morning.<sup>20)</sup> The encounter with God at

Peniel (vs 31) acts as a sign that God is with him. In the heat of the encounter, however, the demand that he tell Jacob his name comes over as having tremendous significance for the patriarch. Is he really for him or against him? To know the name of the deity would really clinch the matter. This final certainty however is denied him. We are told that he calls the place "Peniel because I have seen God (or a god) face to face and survived." And he limps off with a new name. But ultimately he has to face Esau believing that the unnamed God is for him and not against him. He has to go forward in faith and not certainty.

2. JUDGES 20.23.

PQ האוסיף לגשת למלחמה עם בני בנימין אחי

19

Should I again draw near to fight with my brothers the Benjamites?

Having suffered a defeat at the hands of the Benjamites at Gibeah (vss 19f.) the Israelite levies of the tribal league gather at Bethel and lament the defeat before Yahweh (vs 22). At the end of the lamentation rites they enquire of the oracle whether the attack should continue. The answer is in the affirmative.

On the form of the oracle enquiry and response see Excursus B pp.227ff. See Table 8.1 on page 235 for the lamenting character of this prayer which is a *Petition* in question form. The motif of lamentation comes out of the context and the last word of the prayer. The defeat of the Israelite forces raises the question of whether they are in the right and therefore whether they should continue the attack.

The question is in the first person singular which means that the prayer was offered by a representative of the people. We learn from verse 28 that it was Phineas the priest.

3. JUDGES 20.28

PQ <sup>1</sup>	האוסיף עוד לצאת למלחמה עם בני בנימין אחי	a	18
PQ <sup>2</sup>	אם אחדל	b	3

a Should I once again go out to fight with my brothers the Benjamites  
b or should I desist?

This enquiry at the Bethel oracle is almost the same as the former. But now the question is added whether they should cease the attack. What was implicit in verse 23 is here made explicit. The circumstances are the same though the situation has a heightened tension due to Israel's second defeat. The intensity is indicated by the addition of עוד after האוסיף

and the other question (line b). The subject of the prayer is Phineas who offers it in the name of the people whom he represents before Yahweh.

4. 2 KINGS 6.18

P

הַךְ נָא אֶת הַגּוֹי הַזֶּה בְּטֹנוּרִים

11

Strike this nation with blindness

The Aramean army has surrounded the city of Dothan in which Elisha is living in order to capture him (vss 13-15). The army attacks the city (וִירְדּוּ אֵלָיו) and he prays (וַיִּתְפַּלֵּל) these words to Yahweh. The result is the blinding of the enemy.

The prayer is a simple *Petition* using the imperative with נָא . There is no *Address*. The motif of lamentation is the danger afforded by the enemy attack on Dothan. Without divine intervention there is no way of escape. Unlike the Lament-only prayers which leave the choice of the kind of intervention up to God the *Petition-only* prayer designates it quite specifically. He makes no use of the "horses and chariots of fire surrounding Elisha" which the young man sees (vs 17).

Somewhat like Numbers 16.15 this prayer is directed against an opponent but instead of a negative *Petition* we find here a positive one. It is essentially a *Petition* by Elisha for himself.

5. JUDGES 6.39

p <sup>1</sup>	אל יחר אפך בי	a	7
p <sup>2</sup>	ואדברה אך הפעם	b	9
p <sup>3</sup>	אנסה נא רק הפעם בגזה	c	11
p <sup>4</sup>	יהי נא חרב אל <sup>22)</sup> הגזה לבדה	d	12
p <sup>5</sup>	ועל כל הארץ יהיה טל	e	9

- a Let not your anger burn against me  
 b and let me speak once more.  
 c Let me make trial: only once more the fleece  
 d Let dryness be on the fleece alone  
 e and on the whole earth let there be dew.

The existing context of this prayer is the assembly of the Galilean tribes to combat a threat from an invasion<sup>by</sup> Amalekites and Midianites from Trans-Jordan up the Valley of Jezreel. It is preceded by another prayer which we have dealt with below.<sup>23)</sup>

The two prayers of verses 36-40 are *sign-requests*. They differ quite radically in form although they are virtually identical in intention and effect. The difference corresponds to the change in the sort of sign requested. While Gideon intends a confirmatory sign to be given, the sort of sign is subtly changed from a dry fleece and wet ground to a dry ground and wet fleece. Not only do the vocabulary switches signify the change but the form of the request from conditional sentence to a series of Petitions points to something new.

The structure of the prayer is a series of five *Petitions* without any *Address* which in light of the subservient tone is very peculiar. The first Petition is a negative jussive (line a) which is conjoined to the second by a waw copula. Lines c-e give the content of what Gideon wishes to say.

They consist of a cohortative with **נא** (line c) followed by a *chiasmus* construction involving variant forms of the imperfect (jussive) of **היה**

**יהי נא חרב אל הגזזה...**  
**ועל כל הארץ יהיה טל**

The motif of lamentation in this prayer and its predecessor is the uncertainty Gideon feels over his call and its corollary that if he is not called to lead the levies of the northern tribes he will be defeated by the Amalekite-Midianite coalition. Behind the prayers therefore stands the implicit lamenting question: "How shall I know that you have called me to lead Israel to victory over the Midianites?"

6. GENESIS 15.8 (J)

A	אדני יהוה	a	5
P(IQ)	במה אדע כי אירשנה	b	8
a	My Lord Yahweh!		
b	How can I know that I shall inherit it?		

The prayer is offered in response to the divine revelation of verse 7 and is followed by instructions from Yahweh on the preparations for a covenant making ceremony to confirm the promise of land given in the self-revelation. Westermann believes the prayer is a lament response to the divine revelation just as verse 2 is to the oracle in verse 1.<sup>23a)</sup> Skinner describes the prayer as "Abram's request for a pledge" but with many other commentators he would excise it together with verse 7 as a later interpolation.<sup>24)</sup> Lohfink argues that the prayer is a petition for a sign with overtones of lamentation.<sup>25)</sup> We agree with this view.

The prayer begins with an *Address*<sup>26)</sup> which introduces a *Petition* in the form of a question using the imperfect **אדע** with the information



requested in a כִּי clause. It is not a rhetorical question as in 15.2.

As a petition for a sign it falls into the same category as Genesis 24.12-24; Exodus (4.1); 17.(2a)7b; 33.18; Judges 6.17, 36f., 39;(13.17); 1 Kings 18.36f.; 2 Kings 2.14a; 20.8; cf. 19.29; Isaiah 7.11 and Deuteronomy 6.16.<sup>27)</sup>

In response to his request Yahweh instructs Abraham how to go about securing his confirmatory sign (vss 9ff.). Yahweh enters into a covenant with him. The whole land promise narrative is framed by the *Inclusio* of the promise itself: אֶת הָאָרֶץ הַזֶּה לְזָרַעְךָ (vss 7 & 18). The prayer acts as a trigger for the covenant making scene. The prayer's lamenting character lies in the uncertainty it expresses over the fulfilment of the promise. It should be remembered that this section of chapter 15 probably had a separate transmission as a land-promise before it was joined to the son- and posterity-promises of verses 1-5. As a result of this the lamenting overtones have been somewhat muted especially in light of verse 6 which makes verse 8 appear incongruous.

#### 7. JUDGES 13.8

A	בִּי אֲדֹנָי	a	4
P <sup>1</sup>	אִישׁ הָאֱלֹהִים אֲשֶׁר שְׁלַחְתָּ יָבוֹא נָא עִוֵּד אֵלֵינוּ	b	17
P <sup>2</sup>	וְיִוְרְנוּ <sup>28)</sup> מָה נַעֲשֶׂה לְנֶעַר הַיּוֹלֵד	c	14
a	Please Lord,		
b	the man of God whom you sent let him come again to us		
c	and teach us what we should do for the lad to be born.		

On hearing the angel's message about the birth of a son from his wife Manoah entreats Yahweh to send the man of God again to instruct them how to raise the promised child. The prayer opens with an Address (line a) using the particle of entreaty בִּי.<sup>29)</sup> Then follows a double *Petition* (lines b and c) with the second providing the purpose for the

first. When the man of God comes again in answer to this prayer Manoah repeats it in different words ("What kind of life must the lad lead?" vs 12).<sup>30)</sup>

According to J. Gray the prayer functions as "a bridge between the birth of the hero and the theophany which authenticates the rock-altar of Zoar (vss 9.23)."<sup>31)</sup> But as J. Martin points out "even if this is a correct explanation of the original nature of verse 9-23 they have now become an integral part of Samson's birth narrative."<sup>32)</sup> Indeed the transitional function of the prayer between the two parts of the narrative is the same as Gideon's request for a sign in 6.17. In this sense the prayer functions as a sign petition. In the original promise of a son made to Manoah's wife there is no accompanying sign authenticating it where we would expect it.<sup>33)</sup> Manoah's petition, therefore, while ostensibly for additional information is actually for authentication of the promise. The subsequent events confirm this. The Angel of Yahweh tells Manoah what he had told his wife and confirms his word with a sign (vss 14-20). The words in verse 21 are instructive: "Then Manoah knew that he is the Angel of Yahweh." What Manoah is asking for in the prayer is confirmation of the promise of a son but this is done politely not by asking straight out for a sign but by requesting his return. When the angel makes known who he is then the aged couple know that the promise will come true.

But can this prayer be regarded as a lamentation? At the beginning of this chapter we concluded that it is. But there is room for disagreement. The motive, if our argument holds above, is the authenticity of the promise. It is this that generates the anxiety which gives the prayer its lamenting quality.

8. 2 SAMUEL 16.31b.

P(L)/A

סכל נא את עצת אחיתפלל יהוה

12

Frustrate the advice of Ahithophel Yahweh!

This spontaneous prayer is offered by David when he hears the news that Ahithophel<sup>34)</sup> has joined Absalom in his rebellion. This places David in a precarious position since we are told in 2 Samuel 16.23 that the counsel of Ahithophel was as the דבר האלהים.<sup>35)</sup>

The prayer is pure *Petition* with overtones of lamentation and is as an good/example of a lamenting prose prayer as may be found in the Old Testament. It is constructed from a single imperative with נא,<sup>36)</sup> the definite accusative of the verb and a vocative *Address*. The vocative at the end of a *Petition* is unusual. It witnesses to the openness and freedom with which the ancient Israelite felt he could approach Yahweh. Indeed it gives to the prayer an immediacy and an imperious air which if it was not for the critical circumstances is almost blasphemous. All this adds up to an intensely emotional appeal. What David fears is Ahithophel's counsel which is framed by both imperative verb and vocative noun to highlight it.<sup>37)</sup>

The prayer is answered in the affirmative when Absalom follows Hushai's advice rather than Ahithophel's<sup>38)</sup> whereupon Ahithophel goes home and hangs himself (17.23).<sup>38a)</sup>

9. JUDGES 16.28.

A	אדני יהוה	a	5
P <sup>1</sup>	זכרני נא	b	4
P <sup>2</sup>	וּחִזְקֵנִי נָא אֶךְ הַפֶּעַם (הַזֶּה) <sup>39)</sup>	c	11
A	הָאֱלֹהִים <sup>40)</sup>	d	4
P <sup>3</sup> (R)	וְאִנְקָמָה נִקְמָה <sup>41)</sup> אַחַת מִשְׁהֵי עֵינַי מִפִּלִּשְׁתִּים	e	17

a My Lord Yahweh

b remember me

c and strengthen me only (this) once

d God!

e And let me be avenged one vengeance because of my two eyes on the Philistines.

This is a cry of revenge by Samson against the Philistines who after capturing him put out his eyes. Brought into the sanctuary of Dagan to entertain his captors the blind hero is filled with rage at this indignity and appeals (קרא) to Yahweh.<sup>42)</sup> The result is the destruction of the temple and the death of thousands of Philistines. The final comment is a superb piece of narrative conclusion: וַיְהִיו הַמָּתִים אֲשֶׁר הָמִית בְּמוֹתוֹ רַבִּים מֵאֲשֶׁר הָמִית בְּחַיָּיו (vs 30b).

The prayer is in two parts. The first (lines a-d) is made up of a *chiasmus*: A-P : P-A. The *Petitions* are singular imperatives whose intensity is strengthened by the particle נָא. The second part of the prayer (line e) is also a *Petition* which states the *Reason* for the prayer. It is expressed in Niphal cohortative with a cognate accusative followed by two וּ phrases: the first designating the reason for the revenge and the second the object of the revenge.

The prayer sets in motion the climax of the narrative in which Samson brings down the house on the Philistines. It is deliberately contrastive to the hymn of praise sung to Dagan in verse 23b and 24b. Yahweh is

demonstrably superior to the gods of the Philistines.

10. NUMBERS 10.35.

P <sup>1</sup> .A	קומה יהוה	a	4
P <sup>2</sup>	ויפצו איביוך	b	8
P <sup>3</sup>	וינסו חשנאיוך מפניך	c	12
a	Arise Yahweh		
b	and let your enemies be scattered		
c	and let your haters flee before you.		

According to the Priestly Code this was the prayer offered by Moses every morning when the Covenant Box was lifted up to lead out the people of Israel on the next day's trek through the wilderness. If this was the original context then we should not be able to argue that this prayer is a lamentation. However, it is more likely that this prayer was offered by the sacral martial leader of the tribal levies when the Box was taken out of the sanctuary to lead them into battle.<sup>43)</sup> It is certainly ancient and probably goes back to the holy wars of Israel's struggle to secure a foothold in the promised land.<sup>43a)</sup>

קומה יהוה is probably an ancient battle cry which later became adapted to the cultic lamentations (Pss 3.8; 7.7; 9.20; 10.12; 17.13; 44.27; 74.22; 82.8; 132.8; Jer 2.27) and hymns of victory (Ps 68.2 which quotes this prayer in celebrating Yahweh's triumphs). For the martial significance of פוצו cf. 1 Samuel 11.11; 2 Samuel 2.22; 2 Kings 25.5; Jeremiah 52.8 and 1 Kings 22.17; and of נסו cf. Exodus 14.25; Joshue 10.11; 1 Samuel 17.24; Jeremiah 48.44; + 19x and Psalm 60.6.

We have interpreted this prayer as consisting of three coordinated Petitions:<sup>44)</sup>

$$V_{imv} \dots + waw.V_{juss} \dots + waw.V_{juss} \dots$$

The motif of lamentation is the threat to Israel by the enemies of

of Yahweh. Two possible laments which could be used with this prayer are to be found in the Psalms - 17.9b and 44.25-26.

11. 2 KINGS 6.17.

A	יהוה	a	2
P	פקח נא את עיניו	b	6
P/R	ויראה	c	3
a	Yahweh		
b	Open his eyes		
c	that he may see/and let him see.		

The context of this intercession has already been discussed above under *2 Kings 6.18*. When the young man sees the Aramean army he cries out in alarm *איהו אדני איכה נעשה* ("Ah Lord! What shall we do?"). This is a lamentation of the Sub-Type I (LA/LQ).<sup>45</sup> Elisha takes up the young man's lament and interprets it in this intercession. The divine response is positive. The young man sees fiery horses and chariots of Yahweh surrounding the Aramean army.

The structure of the prayer is *Address* (line a), *Petition* (line b) and *Reason* (line c) which may also be understood as a second *Petition*.<sup>46</sup> The *Petition* uses an imperative with *נא* plus a definite accusative. The *Reason* is a simple *waw* and imperfect or jussive.

The mood of the prayer is compassionate concern for the other's predicament. The motif is spiritual awareness of Yahweh's power. The lament lying behind the prayer has already been offered by the young man to Elisha himself.



12. JUDGES 13.17.

PQ	מי שמך	a	4
R	כי יבא דבריך	b	7
	וכבדנוך	c	5

a	What is your name?	
b	When your words come about	
c	then we can honour you.	

On the significance of asking the name of a divinity see above on Genesis 32.30. The context is the same as for Judges 13.8 (p.244 above). The structure is a simple verbless interrogative *Petition*<sup>47)</sup> and a *Reason* expressed in a temporal *כי* clause. The motif is mixed: a desire to honour the divine messenger and the need for some authentication of the message concerning the birth of a promised son and what he is to grow up to be. The lament implicit in the the prayer is **איכה אדע כי יבא דברך** The Angel of Yahweh refuses to reveal his name. Instead he gives Manoah a sign that he is Yahweh's Angel by ascending to heaven in the flame of the sacrifice.

13. 1 KINGS 18.36-37.

A	יהוה אלהי אברהם יצחק וישראל	a	14
P <sup>1</sup> .R <sup>1</sup>	היום יודע כי אתה אלהים בישראל	b	15
R <sup>2</sup>	ואני עבדך	c	6
R <sup>3</sup>	ובדבריך <sup>48)</sup> עשיתי את כל הדברים האלה	d	18
P <sup>2</sup> .A	ענני יהוה ענני	e	8
P <sup>=1</sup> .R <sup>=1</sup>	וידעו העם הזה כי אתה יהוה האלהים <sup>49)</sup>	f	17
R <sup>4</sup>	ואתה הסבת את לבם אחרנית	g	14

- [illegible]

This prayer is offered by Elijah on Mount Carmel where he is in contest with the prophets of Baal to see who is God - Yahweh or Baal. All day the Baal prophets have called on their god to answer them with fire and performed ecstatic rituals to make him hear - but to no avail (vss 20-29). In complete contrast to the frenzy of the Baal prophets the lone Elijah calmly prepares his sacrifice and has water poured over it (vss 30-35). He quietly but urgently calls on Yahweh to vindicate both himself as God and his word spoken through his prophet Elijah (vss 36-37). The result is a dramatic realization of Yahweh's power as he answers by fire from heaven and the people acknowledge him as God (vss 38-40).

The prayer falls into two parts each consisting of an expanded *Address* and a *Petition* containing *Reasons* for Yahweh to act. It opens with the vocative *Address* "Yahweh, God of Abraham, Isaac and Israel" (Cf. 1 Chr 1.28; 29.18; 2 Chr 30.6) which is a significant variation from the usual "God of Abraham, Isaac and Jacob" (Ex 2.24; 3.6, 15, 16; 4.5; 6.3; cf., 2 Kgs 13.23; Jer 33.26; Dt 1.8; 6.10; 9.5; 29.12; 30.20; 34.4). The replacement of "Jacob" by "Israel" appears to be deliberate in view of verse 31.<sup>49)</sup> J. Gray suggests that this Address "may indicate topical interest in the E source of the Pentateuch."<sup>50)</sup> The first Petition is for Yahweh to "let it be known" (jussive Niphal) three things which provide the motivation of the prayer. The first is that the people may recognize

Yahweh to be God alone in Israel.<sup>51)</sup> The second is that Elijah may be seen to be a true prophet in contrast to all the false prophets operating in Israel at that time and the third is linked to the second: that Elijah has only acted under Yahweh's authority.<sup>52)</sup> The Petition takes up the words of challenge made to the people in verses 21f.:

"If Yahweh is God follow him but if Baal follow him....

I, I remain a prophet of Yahweh alone..."

There are, therefore, two things at stake: the recognition of Yahweh as Israel's God and the authority of his word spoken through his servant the prophet.

The second half of the prayer has the same structure as the first. The vocative, יהוה, is bracketed by the imperative, וְנִי, which is what Gunkel calls *Hilfsschrei* and <sup>is</sup> strictly part of the Address.<sup>53)</sup> The construction which follows has been interpreted as a *waw* + *Vjuss* with a *precative* meaning rather than as a final clause although in effect the meanings coalesce.<sup>54)</sup> The aim of the prayer is for the people to know two things. The first is essentially the same as in line b but while there the knowledge of Yahweh as God is restricted to Israel here the divinity of Yahweh is unique and absolute. This <sup>is</sup> brought out in the construction אַתָּה יְהוָה הָאֱלֹהִים (cf. the anarthrous אֱלֹהִים in line b) which may mean either "You <A> Yahweh are the (only) God" or "You are Yahweh <A> the (only) God".<sup>55)</sup> The response of the people when they see the fire fall on the sacrifice makes interesting comparison: יְהוָה הוּא הָאֱלֹהִים, "Yahweh is the (only) God". The second purpose of the prayer is for the people to know that their apostasy was due to Yahweh himself. This is an astonishing confession of the absolute sovereignty of Yahweh. He alone is God.<sup>56)</sup> It is to be also noted in this half of the prayer the prophet makes no reference to himself.

The prayer, therefore, is a double appeal to Yahweh to make known to his people Israel his uniqueness as their God and the God of the universe. The two halves of the prayer have been integrated by the pairing of significant words: "Yahweh" in lines a and e, "know that" in lines b and f, "God" in lines b and f and "you" in lines b, f and g.. In addition to these words which span both halves of the prayer other words occur in pairs: "Israel" in lines a and b, "words" in line d and "answer me" in line e. Note too how *הַעַם הַזֶּה* is used in place of *יִשְׂרָאֵל* in the second half.

The function of the prayer in the narrative of Elijah's contest with Baal is critical for its development. It creates the moment of climax which the ancient narrator artistically prolongs by the repetition of the the prayer's central motif - indeed the motif of the whole narrative - the making known of Yahweh as God alone. But in doing so he brings out firstly the special relationship that exists between Yahweh and his servants the prophets and secondly the choice of Israel as God's people and therefore the unique object of his concern.

There is no doubt that this prayer is a lamentation. For one thing the life of Elijah is in jeopardy. Unless Yahweh answers he is a dead man. For another the future of the knowledge of Yahweh in Israel is at stake. And finally as we have seen Yahweh's uniqueness has been called into question. Lying behind the prayer is the lament which came to be understood as a sign of Israel's devotion to Yahweh: "Where is Yahweh?" 57)

14. GENESIS 24.12-14.

A	יהוה אלהי אדני אברהם	a	11
P <sup>1</sup>	הקרה נא לפני היום	b	7
P <sup>2</sup>	ועשה חסד עם אדני אברהם	c	12
Circ.	הנה אנכי נצב על עין המים	d	12
	ובנות אנשי העיר יצאת לשאב מים	e	13
Cond.Sent. = P	והיה הנערה <sup>59)</sup> אשר אמר אליה	f	12
	הטו נא כדך ואשנה	g	8
	ואמרה ומה וגם גמליך אשקה	h	14
	אתה הכחת לעבדך ליצחק	i	12
R	ובה אדע כי עשית חסד עם-אדני	j	13

- a Yahweh, God of my lord Abraham,  
 b Dispose (the way) before me today  
 c and deal loyally with my lord Abraham.  
 d I am standing at this spring of water  
 e and the daughters of the city's citizenry  
 are coming out to draw water.  
 f If there is a young woman to whom I say,  
 g "Let down your pot that I may drink",  
 h and she says, "Drink and I shall also water your camels",  
 i then you have chosen (her) for your servant Isaac.  
 j By this I shall know that you have dealt loyally with my lord.

Older critical scholars<sup>59)</sup> argued that the duplication and discrepancies in chapter 24 point to two sources. But duplication and repetition in ancient near eastern epic narrative is now recognized as common place and therefore the prayer in verses 42-44 should not be seen as evidence of a second source.<sup>60)</sup>

The prayer's structure is in two parts. The first part (lines a-c) is made up from an *Address* and two *Petitions*. It is held together by the word "Abraham" at the end of lines a and c acting as an *inclusio*. Part two is a very complexly constructed sentence in which three sections can be discerned. Lines d-e are introduced by הנה and provide the setting or *Circumstances* (*Circ*) for what follows. Lines f-i are a *Conditional Sentence* (*Cond.Sent.*) which functions as a *Petition*. Finally line j motivates Yahweh to act. The prayer is a *Sign Request* in a somewhat complicated form which marks it off from other similar requests (cf. Judges 6.36-37; 39 and 1 Samuel 14.8ff.).<sup>61</sup> It is different again in its parallel form in verses 42-44 (*q.v.*).

We have already mentioned the *inclusio* created by the words אברהם אדני for the first part of the prayer. An *inclusio* for the whole prayer is made by אדני in lines a and j and the *Petition* from line c is repeated in a perfect form in line j: יַעֲשֶׂה לִּי חֶסֶד עִם אֲדֹנָי. Other words which appear in pairs in the prayer are מים (d,e); שְׁתֵּה (g,h); אִמְרָן (f,g). Further in the quoted proposed conversation that Abraham's servant hopes will go on between himself and one of the local maidens two interesting rhetorical features appear: First a semi *chiasmus* made out of שְׁתֵּה and the two other verbs which have to do with drinking water also

הִטָּה ... וְאַשְׁתָּה

שְׁתֵּה ... וְאַשְׁקָה

and second, the verbs are strictly parallel in form (imperative followed by cohortative), they begin and end each speech and they enclose second person singular suffixed nouns.

The setting of the prayer is the mission of Abraham's servant to Aram-Naharaim in search of a wife for his master's son, Isaac. The prayer functions in the story to introduce the discovery scene. It also reveals the important theological point that Rebecca is Isaac's wife by



divine choice and will. As prayer initiates Isaac's conception so it becomes the means by which he receives his wife and the promise to the fathers continues not by human choice but by God's election which is revealed in response to prayer.<sup>62)</sup>

Having undertaken such an important mission for his master under oath the servant is anxious to return with a wife worthy of Isaac and win the approval of his master. It would have been only natural for him to turn to the God of his master for guidance in this matter and ask for a sign that would lead him to the right woman. Lying behind the prayer are the unspoken laments: "How can I know that you have chosen one of these women to be Isaac's wife?" and "Without some sign from you I am helpless to choose a woman suitable for your servant."

15. GENESIS 24.42-44(J)

A	יהוה אלהי אדני אברהם	a	11
R	אם ישך נא מצליח דרכי אשר אנכי הלך עליה	b	20
Circ.	הנה אנכי מצב על עין המים	c	12
Cond.Sent. = P	והיה העלמה היצאת לשאב	d	12
	ואמרתי אליה השקיני נא מעט מים מכדך	e	17
	ואמרה אלי גם אתה שתה וגם לגמליך אשאב	f	20
	הוא האשה אשר הכיח יהוה לבן אדני <sup>63)</sup>	g	16

- a Yahweh, God of my Lord Abraham,
- b If you are directing my way on which I am going...
- c I am standing at the spring of water
- d If there is a young woman who comes out to draw water
- e and I say to her, "Give me a little water to drink from [your jar",
- f and she says to me, "You drink and I shall also draw water [for your camels",
- g she is the woman whom Yahweh has chosen for my lord's son.

This prayer belongs to the retelling by Abraham's servant of how he came to choose Rebecca to return with him to be the wife of Isaac. While the prayer is pretty well the same as the original in verses 12-14 there are some significant variations. *First*, there is no direct *Petition* element. *Secondly*, in place of the opening *Petitions* there is the protasis only of a conditional statement (line b) whose apodosis is omitted. We would expect possibly: הודעני את העלמה אשר הכחת לעבדך ליצחק. *Thirdly*, the *Reason* is no longer Yahweh's covenant loyalty (חסד) to Abraham but his direction of the servant's mission. *Fourthly*, Isaac is not directly mentioned. *Fifthly*, the word for "young woman" is no longer הנערה but העלמה (line d). *Sixthly*, the prayer uses a very different means of expressing the *Sign Request*. Instead of ..... והיה הנערה אשר... we find here והיה העלמה היצאת... הוא האשה אשר הכיח יהוה... אתה הכחת. This reveals a double change in grammar: first from direct address to the indirect third person and secondly, by the introduction of the resumptive הוא which makes "young woman" to be the subject of the sentence instead of the direct object.

16. GENESIS 32.10-13 (J)

A.R <sub>Th</sub>	אלהי אבי אברהם ואלהי אבי יצחק יהוה	a	18
	האמר אלי שוב לארצך ולמולדתך ואיטיבה עמך	b	23
R	קטנתי מכל החסדים ומכל האמה אשר עשית את עבדך	c	24
	כי במקלי עברתי את הירדן הזה	d	13
	ועתה הייתי לשני מחנות	e	11
P	הצילני נא מיד אחי מיד עשו	f	13
R(L)	כי ירא אנכי אתו פן יבוא והכני אם על בנים	g	19
R <sub>Th</sub>	ואתה אמרה היטב איטיב עמך	h	12
	ושמתי את זרעך כחול הים אשר לא יספור מרב	i	19

- a God of my father Abraham and God of my father Isaac, Yahweh,  
b who says to me, "Return to your land and to your family  
and I will deal well with you,"  
c I am unworthy of all the acts of loyalty and of all the mercy  
which you have shown to your servant  
d for with my staff I crossed this Jordan  
e and now I have become two companies.  
f Deliver me from the hand of my brother Esau  
g for I fear him lest he come and smite me - mothers upon sons.  
h But you said, "I shall surely deal well with you  
i and I shall make your seed as the sand of the sea  
which cannot be counted for multitude."

Hermann Gunkel regarded this prayer as a model of prose prayer composition.<sup>64)</sup> However it is difficult to accept his and Skinner's assertion that it is a late insertion.<sup>65)</sup> As von Rad points out "this prayer is extremely significant for the whole Jacob story, as the Yahwist wanted it to be understood."<sup>66)</sup> Because of its explicit theological stance the prayer plays a key role in the development of the Jacob story and therefore is reasonably fundamental to the Yahwist's dramatic

development of the patriarchal epic.<sup>67)</sup>

Jacob encamps at Mahanaim and is informed of his brother's approach with a large body of men (vs 6). After making preparations for the safety of his family and property by dividing them into two companies (שני מחנות)<sup>68)</sup> Jacob prays to Yahweh for deliverance from his brother. The prayer is answered in the affirmative when Esau runs to meet Jacob, embraces him and welcomes him back (33.4ff.).

The structure of the prayer centres on the *Petition* of line f. The *Address* (line a) which opens the prayer provides its first motivation: Yahweh is the God of Jacob's fathers to whom he first gave the promises of land and posterity.<sup>69)</sup> By use of a subordinate participial clause (line b) the *Address* is extended to remind Yahweh that his present situation has been brought about by his obedience to his command and his faith in his promise of blessing.<sup>70)</sup> The *Reason* why Yahweh should intervene is his character as the faithful one whose word is to be trusted. He cannot abandon Jacob at this juncture if he is to be true to himself. Then follows a confession of unworthiness (line c) which together with its כִּי clauses (lines d & e) add up to another *Reason* for Yahweh to act. Yahweh has already begun to fulfil his promises and do good to the patriarch. For him to cease now would be a betrayal not only of Jacob but of himself. Gunkel describes these lines as a thanksgiving.<sup>71)</sup> While they may show similarities in form to elements of thanksgiving prayers it functions here not as a thanksgiving but as a ground for Yahweh to act. This observation reinforces our contention that the form of a prayer does not necessarily determine its function. The determinative factor is the context in which a piece is used.

The *Petition* (line f) is in typical petitionary style: *V<sub>imp</sub>.suff.+na'* followed by a participial phrase designating the danger from which Jacob desires deliverance<sup>72)</sup> the power of Esau. A lamenting *Reason* follows

expressed in a כִּי clause. It identifies the immediate cause of his appeal. He is afraid of what Esau may do not only to himself but to his wives and children.<sup>73)</sup> At risk is Yahweh's promise not only to Abraham and Isaac but also to Jacob himself to make their descendants as the sand on the sea shore.<sup>74)</sup> This is the theological Reason which concludes the prayer (lines h & i).

By restating the promise אֵיטִיב עִמָּךְ from the end of line b, by repeating אָמֵן and by catching up the opening line in the pronoun אַתָּה the prayer is clamped together in an *inclusio* of striking design. The last line is not standing outside the bracket since it repeats the promise to the fathers; thus provides a further link back to the first line. It is to be noted also that the two lines preceding and following the central Petition begin with identical sounding words: אָמֵן/וְעַתָּה. The central Petition is thus enveloped by a series of four Reasons which are also related chiastically.

The central Petition, moreover, is the first of its kind up to this point in the Old Testament.<sup>74a)</sup> Prior to this prayers which are clearly lamenting in character do not contain Petitions. The petitionary element is implied in the Lament. In this lamentation we find a Petition without an accompanying Lament element and it is the pivot around which the whole structure of the prayer turns. Could this be an indication that the prayer comes from a later period than the others? If it is from the pen of the Yahwist and the others are adapted from the received tradition can any conclusions be suggested from this as to the time when Petitions began to enter Israelite prose or even cultic lamentations? These questions will have to be faced later.

We cannot agree with the comment of S.R. Driver that "the prayer breathes the spirit of trustful humility and thankfulness."<sup>75)</sup> The prayer is recognizably a lamentation not only because it contains a Reason

for it but also because the whole context points to a situation of deep and desperate need in which the whole future of God's purpose for his people is at stake. The atmosphere of the prayer is therefore one of anxious anticipation and uncertainty.

The prayer functions as the key element in the J narrative. It provides the key for interpreting the wrestling of Jacob with the ghostly visitor at Penue<sup>76)</sup> and it injects the necessary theological perspective for understanding the narrative as a whole. The fulfilment of the appeal comes in Esau's welcome to Jacob in chapter 33. As in chapters 15 and 24 at the moment of crisis for the future of God's promises to the fathers the resolution comes through prayer.<sup>77)</sup>

Finally it should be noted that the language of the prayer is highly coloured by covenantal terminology (עבד עשה אמת חסד טוב)<sup>78)</sup> This fact together with its carefully thought out argument and structure makes it the sort of prayer which would have been appropriate at times of national threat from outside invaders. While it is non-cultic in its present context some thought could be given to the consideration that it reflects a national Psalm of Lamentation offered by the king during an Edomite invasion.<sup>78)</sup>

#### 17. GENESIS 32,27 (E)

Cond, Stat.=P

לֹא אֶשְׁלַחְךָ כִּי אִם בִּרְכָתִי

12

I shall not release you unless you have blessed me.

This is a negative way of saying "If you bless me I shall release you," or more positively still "Bless me and I shall release you" (בִּרְכָתִי נָא וְשִׁלַּחְךָ). It is in effect a conditional *Petition*. We have already dealt with the context, motif and mood above.<sup>79)</sup> Behind the request lies the Lament "you have crippled me".



18. JUDGES 6.36-37

R	אם ישך מושיע בידי את ישראל כאשר דברת	a	18
S	הנה אנכי מציג את גזת הצמר בגרן	b	16
Cond. Stat. =	אם טל יהיה על הגזת לבדה	c	11
P/R	ועל כל הארץ חרב	d	8
	וידעתי כי תושיע בידי את ישראל כאשר דברת	e	20

- a If you are going to save by my hand Israel as you say -  
 b I am about to place a sheep's fleece on the threshing floor  
 c if dew should be on the fleece alone  
 d and on the ground it is dry  
 e then I shall know that you will save by my hand Israel as you say.

This is a request for a sign. The context has already been described (pp. 194ff and 242ff). Like Genesis 24.14, 43-44; 32.26 and 1 Samuel 1.11 the prayer uses the protasis of a conditional sentence to express a *Petition*. There is no formal *Address*. Instead the prayer opens with the *Reason* for the sign. It is expressed in an incomplete conditional sentence (line a) whose apodosis is missing. We would expect *עשה נא כאשר ידבר עבדך* or *והראני נא אות אל עבדך*. Line b provides the *Setting* for the test. The two lines of the protasis of the conditional statement (lines c and d) form a *chiasmus*. They also constitute the *Petition* equivalent ("Let dew be on the fleece alone..."). Line e repeats line a as the apodosis to lines c and d. It also creates with line a an *inclusio* to the whole prayer. The word *ידעתי* means "acknowledge" rather than "understand".<sup>79a)</sup>

The way the lines have been related to each other deserves attention. Lines a and c are initiated by *אם*; lines b and c are linked by *גזת*; c and d are integrated by the chiasm; and a and e by almost every word.

## 19. 1 SAMUEL 1.11

A	יהוה צבאות	a	5
Prot.=P(L)	אם ראה תראה בעני אמתך	b	12
	וזכרתני	c	5
	<sup>80)</sup> ולא תשכח את אמתך	d	9
	ונתתה לאמתך זרע אנשים	e	14
Apod.=R	<sup>81)</sup> ונתתיו ליהוה כל ימי חייו	f	12
	ומורה לא יעלה על ראשו	g	10

- a     Yahweh Sabaoth  
b     if you would only look on the distress of your servant  
c     and remember me  
d     and not forget your servant  
e     and give to your servant a male child  
f     then I would give him to Yahweh all the days of his life  
g     and a razor would not come upon his head.

As the words which precede this prayer make clear, this, is only part <sup>82)</sup> of a moving lamentation uttered before Yahweh by Hannah: "And she was bitter of soul <sup>83)</sup> and she prayed <sup>84)</sup> to Yahweh <sup>85)</sup> while weeping bitterly and she vowed a vow <sup>86)</sup> and said..." The occasion was the annual pilgrimage by Helkanah and his family to the Shiloh sanctuary. <sup>87)</sup> Hannah his first wife was barren, an object of scorn by Peninah his second wife (vss 2ff.).

The full content of Hannah's prayer is written only in heaven. Only the vow has been recorded by the narrator. But in it is contained the essential content of Hannah's lament and petition: sorrow and distress over her barrenness and its accompanying humiliation and appeal to God to grant her a son. Only thus would her sorrow be turned to joy.

The structure of the prayer follows that found in the vow genre

discernible elsewhere in the Old Testament.<sup>88)</sup> After the *Address* the prayer falls into two parts: the first contains what is desired (lines b-e) and the second part the vow which attempts to extract what is wanted by promising something in return (lines f-g). It is striking a bargain with God. You give me a son and I shall give him back to you. In fact the two parts operate as *Petition* and *Reason*.

The way the protasis is built up is of some interest:

$\langle \text{DN} + \dots V_{imf}^{2s} \dots \rangle \langle waw + v_{pf}^{2s} \rangle \langle waw + Neg + v_{imf}^{2s} \dots \rangle \langle waw + v_{pf}^{2s} \dots \rangle$

The series of clauses which alternate *waw* consecutive perfect and imperfect verbs preceded by an adverb all have as their subject Yahweh addressed in the second person singular and Hannah addressed as first person singular "me" or third person "your servant" as object. The clauses reach their climax in line e: "If...you would give (me) a son".

The apodosis is signalled by the change in subject and object - the reverse of the protasis. But it is to be noted that instead of Yahweh being addressed directly in the second person singular he is spoken of indirectly in the third person. The same phenomenon occurs in Genesis 24.44.

The verbal and grammatical relationship between lines e and f has been thoughtfully formed:

$$\begin{array}{ccc} \text{וְנָתַתָּה לְאִמְחֶיךָ זֶרַע אֲנָשִׁים} & \langle W_{pf}^{2s} \text{ PpPh}(=IO). \text{Nom}(=O) \rangle & \\ \swarrow & | & \searrow \\ \text{לִיהוּדָה} & \text{וְנָתַתִּיךָ} & \langle W_{pf}^{1s} + Suff. (=O). \text{PpPh}(=IO) \rangle \end{array}$$

Every element of line e is repeated or given an equivalent in the first two words of line f as the connecting lines show. After the opening verbs the order of the indirect and direct objects is reversed. But the identity of the object remains the same while that of the indirect object is exchanged with the subject.

The offering of the first born to Yahweh was mandatory in ancient

Israel but provision was made in the cult for his redemption.<sup>89)</sup>

Apparently Hannah was willing to forgo<sup>e</sup> the right to her son through the redemptive provision and to dedicate him to the service of Yahweh. The cost to her would have been considerable but at least her shame would be removed and that to her was the important issue. It is likely that the dedication was to the Levitical priesthood rather than to be a Nazarite since nowhere is Samuel referred to as a Nazarite whereas he is frequently seen to perform as a priest.<sup>90)</sup>

This observation raises the question of the originality of line g. For one thing it stands outside the natural *inclusio* created by יהוה. For another its only connection with the remainder of the prayer is the use of אל (cf. line d). In view, therefore, of the questionability of Samuel's role as a Nazarite during his ministry it is likely that line g is a later addition to the prayer.

## B. INDIRECT PETITIONS OR WISH PRAYERS

1. 2 SAMUEL 3.39b.

WP

ישלם יהוה לעשה הרעה כרעתו

15

May Yahweh pay back the **doer** of this wickedness  
according to his wickedness.

This brief prayer is offered by David in apparent exasperation at his helplessness to do anything about Abner's death at the hand of Joab (vs 27). David declares himself innocent of this deed (vs 28) and utters a curse on Joab and his descendants (vs 29).<sup>91)</sup> He then orders a state funeral and national mourning for Abner (vss 31-32), sings a dirge in his honour (vs 33) and fasts (vss 35-37). The royal chronicler tells us that by this "all Israel understood that it had not been the king's will to slay Abner the son of Ner" (vs 38). The narrative ends with an expostulation against Joab which includes this prayer. One is left wondering how far David was a political tool in the hands of his mercenary commanders.<sup>92)</sup>

The prayer is a *Wish-Petition* for Yahweh to punish Joab for Abner's murder. It uses the verb שלם (Piel jussive) followed by the subject (יהוה), and two prepositional phrases indicating the object of the desired action (לעשה הרעה) and the measure of that action (כרעתו). It is the same construction as in Jeremiah 25.14; 50.29; Psalm 62.13 and Job 34.11; cf. Deut 7.10; Ju 1.7; 2 Kgs 9.26. David's appeal arises out of the popular theological position that Yahweh recompenses men in accordance with their deeds.<sup>93)</sup> The vocabulary is forensic in origin and is in line with other wish prayers which appeal to God to judge between the parties.<sup>94)</sup>

And may Yahweh do what is good in his eyes.

Today's English Version translates, "May Yahweh's will be done" and this expresses the meaning admirably. It is spoken in the context of a battle between the Israelite army and the combined forces of Aram and Ammon. After making his strategic preparations in which he places his brother Abishai to cover his rear Joab encourages his brother to fight manfully and bravely and he concludes with these words.

The Lament implicit in the context is a simple description of the desperate situation facing Joab and his army: "The Ammonites have joined with the Arameans and attacked us." Because of this one would expect a more positive prayer than this rather vague surrender to Yahweh's will. It contrasts unfavourably with the direct appeal made by David in a crisis situation (2 Sam 15.31b). We are tempted therefore to leave it to one side. Nevertheless it is spoken in the heat of battle and we must therefore recognize it as one of many kinds of lamenting wish-petitions used in ancient Israel.



3. GENESIS 31.49 (J)

WP	יֵצֵף יְהוָה בֵּינִי וּבֵינָךְ <sup>95)</sup>	a	10
R	כִּי נִסְתַּר אִישׁ מֵרֵעֵהוּ	b	9
a	May Yahweh watch between me and you		
b	for we shall be apart each from the other.		

We are told that this prayer is the reason why the place where Jacob and Laban made their peace treaty is called Mizpah.<sup>95a)</sup> This etiological function however is obviously secondary.<sup>96)</sup> Together with the following wish-petition this prayer forms a framework about the Laban speech which sets out the conditions of the treaty (vss 49-53). Because they shall be separated from each other Yahweh is invoked as both witness to and keeper of the covenant (cf. vs 50b). Jacob is to be faithful to Laban's daughters and both the participants must pass beyond the cairn of stones, which has been set up as memorial to the agreement, to attack each other.

In form the wish is the same as Genesis 16.5b and 2 Samuel 24.13a. The subject appealed to follows the verb. Cf. vs 53; 2 Sam 10.12.

4. GENESIS 31.53 (J)

WP	אֱלֹהֵי אַבְרָהָם וְאֱלֹהֵי נָחוֹר יִשְׁפְּטוּ בֵּינֵינוּ	18
----	---	----

May the God of Abraham and the God of Nahor judge between us.

This prayer offered to the respective gods of the cont acting parties concludes Laba n's speech setting out the conditions of the treaty. He had begun his speech with a similar prayer (vs 49). It contrasts, however, with the opening prayer by the use of "the God of Nahor" in the subject in addition to "the God of Jacob" which the ancient reader would have identified with Yahweh.<sup>97)</sup> The subject also precedes the verb (cf. 2 Sam 10.12).

The lamenting character of both prayers lies in the anxiety of Laban that Jacob would dishonour his side of the bargain.<sup>98)</sup> Unlike practically all

prayers so far examined these petitions anticipate trouble rather than arise out of it. For that reason their lamenting tone is hardly audible.

5. EXODUS 5.21b (J)

WP	יֵרָא <sup>99)</sup> הוּהוּ עֲלֵיכֶם וִישְׁפֹּט	a	10
R(L)	אֲשֶׁר הִבֵּשְׁתֶּם אֹת רִיחֲנוּ בְעֵינֵי פַרְעֹה וּבְעֵינֵי עַבְדּוֹ	b	21
	לָתֵת חֶרֶב בְּיָדָם <sup>100)</sup> לְהַרְגֵּנוּ	c	11
a	May Yahweh look on you and judge		
b	since <sup>101)</sup> you have made our smell stink in the sight of Pharaoh and in the sight of his ministers		
c	to give <sup>102)</sup> a sword into their hand to slay us.		

This prayer is a *Wish-Petition* for Yahweh to judge Moses and Aaron.

The Israelite foremen have been whipped for not keeping the Hebrew slaves up to their daily tally of bricks while having to find their own straw (vss 10-14). Pharaoh has told them that it is their own fault for wanting to go and offer sacrifice to Yahweh (vss 15-19) so they turn against Moses and Aaron for having precipitated the crisis.

The Wish is constructed from two coordinated jussive verbs רֵאָה and שְׁפֹט.<sup>103)</sup> The conjunction of two similar verbs has already been met with in Genesis 31.49 and 53. The subordinate אֲשֶׁר clause forms the *Reason* for the petition. The expression רִיחַ הַבֵּשֶׁשׁ is used only here. For the idiom וְעֵינֵי cf. Genesis 16.4,5; 21.11,12; 34.18.<sup>104)</sup>

Since Moses and Aaron appear in the story as the leaders of the Israelites the foremen have no court of appeal other than Yahweh. If the situation is allowed to continue the Egyptians will suffer unjustly and innocently. The problem is resolved through Moses' complaint to Yahweh in verses 22 and 23.

6. GENESIS 16.5 (J).

WP/L	<sup>105)</sup> חמסי עליך	a	6
R/L	אנכי נתתי שפחתי בחיקך	b	13
	ותרא כי הרחה	c	6
	ואקל בעיניה	d	6
WP	<sup>107)</sup> ישפט יהוה <sup>106)</sup> בעיני וביניך	e	11

- a            My wrong be on you!
- b            I gave my maid into your bosom
- c            and when she saw that she was pregnant
- d            I became small in her eyes
- e            May Yahweh judge between me and you!

This complaint by Sarah about the behaviour of Hagar is directed at Abraham who is regarded as responsible for the shame and humiliation Sarah feels. She wishes to redress the wrong she feels her husband has done her. Not only the wish in line e but the whole speech is to be understood as an indirect prayer to Yahweh framed by two *Wishes*.

The opening words are a precative verbless sentence which we understand to be a *Wish-Petition* for Yahweh to act (line a). The use of חמס elsewhere in the Old Testament encourages us to think along these lines.<sup>108)</sup> Jeremiah 51.35 is of special interest because it uses the same form to express Zion's appeal against Babylon. The word is primarily a forensic term used by oppressed persons to appeal for justice in the community.<sup>109)</sup> In the prose lamentations the jussive form of שפט is fairly frequent and they all occur in disputational contexts.<sup>110)</sup> An examination of the relevant passages shows that the appellant is confronting someone such as a clan chieftain or king beyond whom no appeal can be made.

Lying behind Sarah's words, therefore, is the belief that Yahweh as judge acts when he is appealed to to correct the wrong done to the one

making the appeal.<sup>111)</sup> As pater familias Abraham has supreme authority over his clan and is responsible to none but his God. His response to Sarah's complaint is to hand Hagar over to Sarah (vs 6). Yahweh does not enter the scene beyond Sarah's appeal. He does not need to. Sarah's invocation is strong enough to force Abraham's hand. What would have happened if he had not acted is another matter.<sup>112)</sup>

7. 2 KINGS 5.18

WP	לדבר הזה יסלח יהוה לעבדך <sup>113)</sup>	a	14
R	בבוא אדני בית רמון להשתחוה שמה	b	14
	והוא נשען על ידו	c	7
	והשתחוייתי בית רמון	d	9
	(בהשתחוייתי <sup>114)</sup> בית רמון <sup>115)</sup>	e	9
WP	יסלח נא יהוה לעבדך בדבר הזה <sup>116)</sup>	f	14
a	For this thing may Yahweh forgive your servant.		
b	When my lord enters the temple of Rimmon to worship there		
c	and he leans on my arm		
d	and I must worship in the temple of Rimmon		
e	(when I worship in Rimmon's temple)		
f	let Yahweh forgive your servant in this thing.		

Naaman has recognized Yahweh to be the true and only God after being cleansed from his leprosy by obeying Elisha's command to bathe seven times in the Jordan River (vs 15). He desires to take back with him to Damascus two loads of earth from Israel in order to be able to worship Yahweh, the God of Israel, there (vs 17). His prayer for forgiveness arises out of his position as Commander-in-Chief of the Syrian army which necessitates his participation in the Syrian national deity.<sup>117)</sup>

The prayer is a *Wish-Petition* twice repeated (lines a & f) in a chiastic *inclusio* about the *Reason* for the prayer (lines b-d). The Reason is also constructed as a *chiasmus* using the words *בית רמון* and Hithpal. שחה. Thus the lines a, b, d and f form a *chiasmus* also using the vocabulary already referred to.

The author obviously delighted himself in combining the words in varying chiastic relationships. To see only duplication here is to fail to grasp an important aspect of ancient Hebrew narrative style.<sup>118)</sup>

The prayer forms a fitting sequel to the confession of faith and it expresses the genuineness of the man's conversion to Yahweh. It is the only prayer for forgiveness of anticipated sin in the Old Testament. But does that make it a lamentation? Contained in the prayer is a deep distress over the dilemma in which Naaman finds himself. His continued allegiance to Yahweh following his conversion depended on two things: first, the transport of Israelite soil to Syria on which only, he believes, the worship of Yahweh can be carried out<sup>119)</sup> and, secondly, Yahweh's forgiveness for his worship of Rimmon in the official cult of Damascus. The prayer, therefore, is a lamentation over being compromised in a situation over which Naaman has no control. In giving the general his peace Elisha is to be understood as giving his approval.<sup>120)</sup>

8. 1 SAMUEL 24.13-16.

WP <sup>1</sup>	ישפט יהוה ביני ובינך	a	10
	ונקמני יהוה ממך	b	10
R <sup>1</sup>	וידי לא תהיה בך	c	8
	.....		
R <sup>2</sup>	והיה יהוה לדין	d	7
	ושפט ביני ובינך	e	9
WP <sup>2</sup>	וירא	f	3
	וירב את ריבי	g	6
	וישפטני מידך	h	9

a May Yahweh decide between me and you  
 b and may Yahweh avenge me on you  
 c but my hand will not be against you.

.....  
 d If Yahweh will act as arbiter<sup>121)</sup>  
 e and judge between me and you  
 f then let him see  
 g and make my quarrel his own  
 h and deliver me from your hand.

When Saul who is out searching for David enters the cave where his quarry is hiding, to relieve himself David is urged by his men to kill him. David refuses. Instead he cuts off a piece of Saul's skirt. When Saul leaves the cave David follows and demonstrates his good intentions towards the king by showing him the piece of cloth he has cut from his skirt (24.10-12).

The wish-petitions for Yahweh to judge in David's favour come at the end of David's speech in which he protests his innocence (vss 10-12). The wishes are interrupted by an ancient proverb (vs 14) which some commentat-



ors<sup>122)</sup> regard as a scribe's marginal comment which has found its way into the text. Mauchline makes the interesting comment: "David may have used it for himself, thus: the wickedness of a man is bound to come out and David does not claim to be a saint; but to kill the king is a wickedness of which he never will be guilty."<sup>123)</sup> But we would prefer to follow McKane and understand it as a proverbial justification for David's legal appeal.<sup>124)</sup> The מַשֵּׁל is followed by a series of disparaging statements which appear to be self-derogatory<sup>125)</sup> but which also by imputation ridicule Saul's "search and destroy" operation.

The structure of the speech is therefore of a simple *involutus* or A . B : A<sup>1</sup>. B<sup>1</sup> style:

A *Declaration of innocence and accusation of Saul* (10-12)

B *Wish-Prayer for Yahweh's favourable judgment* (13)

A<sup>1</sup> *Declaration of innocence and insignificance* (14-15)

B<sup>1</sup> *Wish -Prayer for Yahweh's intervention* (16)

The prayer of verse 13 is clearly marked off the preceding words of David by the change in subject from Saul to Yahweh, the change in verb form from participle to jussive and by the omission of a coordinating particle. Each line of the prayer is linked by a common ׀ ending. Lines a and b are simply coordinated, have the same syntactical structure and possess the same actors: "Yahweh", "I" and "you". Line c on the other hand is contrastive to the first two. This contrast is indicated by the change in subject and its shift to the beginning of the line which gives it a certain emphasis: "but my hand shall not be against you." Yahweh will punish Saul not David.

In verse 16 we find an interesting grammatical construction which is not recognized by any of the commentators consulted. Five coordinated verbs present themselves and all translations except NEB and TEV represent them as jussives. But a strict literal translation yields the following result: "And Yahweh will become judge and will decide...and let him see...

and dispute...and deliver..." The change in the form of the verbs from perfect consecutives to simple waw plus imperfects cannot be ignored. What change in meaning does it signal? It would appear to us that lines d-e should be translated differently to lines f-h and the simplest and most straightforward way of doing that is to understand them as protasis and apodosis respectively of a conditional sentence. This interpretation is confirmed by the meanings of the verbs involved. For Yahweh to be judge and to decide between the protagonists is a complete act in itself (protasis). It is nevertheless expected to fulfil itself in a certain order of action. When Yahweh acts as judge he will see the situation, take up David's cause and deliver him from Saul's power.

The vocabulary of these lines is clearly taken from the sphere of legal disputation.<sup>126)</sup> As יי' Yahweh is the ultimate and authoritative arbiter. On the secular plane the king is the final court of appeal but here the king himself is involved so that God alone can restore the just rights of the accused. In chapter 2 we took note of the attempt to understand many lamentation Psalms as appeals by accused persons to Yahweh for justice in disputations brought before him.<sup>127)</sup> Outside the sanctuary Yahweh may be appealed to as this and other wish-petitions testify. He is requested to exercise his role as judge and establish David's innocence by delivering him out of Saul's hands. Implicit in the appeal is an expectation of divine judgment on Saul - a judgment which fell during the battle on Mount Gilboa.

## CHAPTER 9

In the previous five chapters we examined in some detail prose prayers which we believe can be properly termed "lamentations". Three kinds of lamentation can be identified according to their elemental construction: *Lament-only*, *Petition-only* and mixed *Lament-Petition* prayers. The common factor in all these prayers is the existence, either expressed or implied, of one or more *Lament* elements. This means that the prayers have arisen out of situations in which the one praying (or the one being prayed for) feels that his well being is threatened or has already been undermined. Whereas a lamentation may exist without an explicit or implicit *Petition* (Table 9.1) *Petition-only* prayers can only be classified as lamentations if an implicit *Lament* is present.

But this description of the extent or scope of prose lamentations in the Old Testament literature from pre-deuteronomic Israel raises a problem. If we were to begin our consideration of the prose prayers from the side of the *Petition* rather than the *Lament* we would be justified in describing many of the *Lament-only* and *Lament-Petition* prayers as "petitionary-prayers" because they contain explicit or implicit *Petitions*.

Table 9.1 shows that most of the prayers we have examined in the previous five chapters may be classified as either "lamentations" or "petitions". There are in fact three groups of prayer: pure *Laments* (col. 1), pure *Petitions* (col. 5) and a very broad mixture of explicit and implicit *Laments* and *Petitions* (cols. 2, 3 and 4).<sup>1)</sup> Our use of the term "lamentation" is thus extremely broad and has been stretched to the limit to include all prayers capable of carrying an implicit *Lament* element. The concept of Type or *genre* cannot therefore be applied to such a group of prayers. In fact the term "lamentation" is used to describe three sorts of prayer which we have hitherto termed "sub-types" and also various kinds of prayer usually dubbed "intercessions", "oracle inquiries", "wishes" and oath". From this point on the so-called sub-types "*Lament*", "*Petition*" and "*Lament-Petition*" will be understood as

TABLE 9.1: DISTRIBUTION OF PROSE LAMENTATION AND PETITIONARY PRAYERS

1 Pure Laments	2 Laments with Petition implied	3 Lament- Petition	4 Petition with Lament implied	5 Pure Petition
	Gen. 4.13-14 15.2-3 18.23b-25 20.4b-5	Gen.19.18-20	Gen.15.8 16.5 24.12-14 42.44 31.49,53 32.10-13 27.20	Gen. 30.24
Ex.3.11 4.1,10	Ex. 5.22-23 17.7	Ex. 32.11-13 31-32 33.12-13 15+16	Ex. 3.13 4.13 5.21 17.4 33.18 34.9	
Num.11.21-22 21.5		Num.11.11-15 12.13 14.13-19 16.15 22.34	Num.10.35	Num. 10.36
Jos.7.7 Jud.6.22	Jos.7.8-9		Jud.6.17-18 36-37 .39 13.8,17 16.28 20.23,28	Jud. 13.11 .12 .15 20.18
		1 Sam.14.44 23.10-12	1 Sam.1.11 24.13-15	1 Sam.10.22 14.37 23.2 30.8
2 Sam.23.17		2 Sam.24.10 .17	2Sam.3.39 10.12 15.31	2 Sam. 2.1 5.19 24.3
1 Kgs.19.10/14		1 Kgs.17.20-21 19.4 6	1 Kgs.18.36-37	
	2 Kgs.2.14b		2 Kgs.5.18 6.17 .18	2 Kgs. 6.20
		Amos.7.2,5		
9	8	17	32	14
Lamentation prayers			Petitionary prayers	

Types (*Gattungen/genres*) and the term "sub-type" will be used to designate the divisions created within the Types by the subject of each prayer ("Personal/Individual", "National/Communal" and "Intercessory") together with the kinds of prayer referred to as "wishes", "oracle inquiries" and "oath".

In this chapter our task is to classify the prayers according to their structure, grammatical forms of the individual elements, motifs, moods and rhetorical features. At the same time an attempt will be made to compare them with most of the secular lamentations made by inferiors to superiors. In the course of our classification we have had unfortunately to omit Type II Petitions because of space and time considerations. This decision has however been reversed with respect to part III of this chapter which deals with the Contexts, Motifs and Moods of the prose lamentations.

The secular lamentations used for comparison are:

Genesis 26.27; 27.36,46; 29.25; 30.15; 31.26ff., 36ff.;

34.31; 37.8,10; 42.28; 47.15,18f.;

Exodus 2.14; 5.15f.; 10.7; 14.5, 11f.; 17.3; 32.1;

Numbers 11.4-6, 18; 12.2,11; 16.12ff.; 21.7; 27.3-5;

Joshua 22.10-20, 24;

Judges 11.7; 12.1,2f.; 18.24; 20.12b-13;

I Samuel 8.5; 9.21; 14.45; 15.14,17-19,24,30; 17.8-10,29;

19.4-6; 20.32; 22.14f; 24.9-15; 25.10f; 26.15f,18ff; 27.5;

29.3a,3b,4f, 8;

2 Samuel 2.22,26; 3.24; 6.20; 10.3; 12.21; 14.13f; 16.7-8;

19.20f,35ff,42f,44; 20.20f; 24.3;

1 Kings 1.13; 9.13; 17.18; 18.19;

2 Kings 3.13; 4.28; 5.8; 6.5; 7.3f; 9.22; 14.9f; 18.14.

## I

STRUCTURAL PATTERNS OF PRE-EXILIC PROSE LAMENTATIONS-(a) LAMENTS:

TABLE 9.2: STRUCTURES OF LAMENT TYPE &amp; ITS SUB-TYPES

STRUCTURAL PATTERN	a. PERSONAL	b. COMMUNAL	c. INTERCESSORY
1. (A)/L <sup>(s)</sup>  (7)	Ex. 4.1(J) 2 Sam. 23.17 2 Kgs. 2.14b	Ex. 17.7(J) Jos. 7.7 Ju. 21.3	1 Kgs. 17.20
2. (A)/L <sup>(s)</sup> /R <sup>(s)</sup>  (9)	Gen. 4.13-14 <sup>*</sup> (J) Ex. 3.11(E); 4.10(J) 5.22-23 Ju. 6.15,22 1 Sam. 16.2	Num. 21.5 Ju. 6.13	(Ex. 5.22-23)
3. A/R/L <sup>s</sup>  (2)	Num. 11.21-22 Ju. 15.18		
4. (A)/L/R <sup>(s)</sup> /L  (4)	Gen. 15.2-3 20.4b-5	(Gen.20.4b-5) Jos. 7.8-9	Gen. 18.23-25
5. Con.fid <sup>1</sup> / L <sup>1</sup> /R <sup>s</sup> /Con.fid <sup>2</sup> /L <sup>2</sup>  (1)	1 Kgs. 19.10/14		

23

15

6(7)

2(3)

\*C- Consequence elements counted as Reasons.



The *Lament* element is characteristic of this Type of prayer lamentation. The *Lament* may stand on its own - either singly or in series (Group 1 of Table 9.2) - or it may be preceded or followed by *Reasons*, *Consequences* and/or additional *Lament* elements. The most frequent structural pattern is the *Lament* plus *Reason* ( $L / R$  e.g., 1 Sam 16.2; Jud 6.22; 21.3) or multiples of both elements detailing the complaint (e.g., Ex 5.22-23; Gen 4.13-14; Num 21.5). Only on two occasions is the order of the elements reversed (Group 3). The structural patterns characterizing the remaining prayers (Groups 4 and 5) are fundamentally the same as Group 2 with the addition of one or more *Laments* after the *Reason(s)*.<sup>2)</sup> Only half of the prayers have an *Address*. Unlike the Lamentation Songs of the Psalter the *Address* cannot be thought of as belonging to the essence of the Lament Type. The *Reason*, on the other hand, is always present either as a separate element or explicit within the *Lament(s)*.

Thus the majority of the examples of this Type of prayer follow the basic structure

$$\pm A / L(R) / \pm R$$

The two prayers from Group 2 which have the reverse order  $A / R / L$  are to be seen as stylistic variations of the dominant pattern.

TABLE 9.3: STRUCTURES OF SECULAR LAMENTS.

STRUCTURAL PATTERN	REFERENCE
1. (A)/L <sup>(s)</sup>	Gen. 29.25; 30.15; 34.1; 37.8(10) 42.28 Ex. 2.13;14; 14.5,11-12; 17.3 ; 18.14. Num. 12.2 1 Sam. 9.21; 15.14; 17.29; 20.32; 29.3a,8 2 Sam. 2.26; 10.3; 12.21; 19.42; 24.3 1 Kgs. 9.13 2 Kgs. 4.28 <div>25</div>
2. (A)/IQ <sup>(s)</sup> /R <sup>(s)</sup>	Gen. 26.27 Num. 11.4-6,18 Jud. 18.23 1 Sam. 14.45; 29.3b 2 Sam. 3.24; 6.20; 12.21; 14.13-14 1 Kgs. 17.18 2 Kgs. 6.5; 9.22 <div>12</div>
3. (A)/R <sup>s</sup> /IQ	Ju. 12.2-3; 18.23 1 Sam. 15.17-19 2 Sam. 19.43,44 1 Kgs. 1.13 <div>6</div>
4. IQ/R <sup>(s)</sup> /L <sup>(s)</sup>	Gen. 31.26ff Ex. 5.15-16 Num. 16.12-14 1 Sam. 25.10-11 <div>4</div>

No conclusion can be drawn from the distribution of these prayers in Table 9.2 as to their historical development. There are no grounds present for arguing that the more complex forms developed out of the simple styles since quite involved prayers occur in the earliest traditions (Gen 4.13-14; 15.2-3; Jos 7.7-9) and relatively simple structures are found in later texts (2 Kings 2.14b; NB, cf., Jer 4.10; 14.13; Ezek 4.14; 9.8; 11.13; 21.5, EVV 20.49).

The majority (67%) of the Lament prayers are Personal (column a). Only ~~two are~~ Intercessions (column c) though Exodus 5.22-23 may be implicitly so regarded. The remaining six are communal or national Laments (29%). This distribution is probably as one would expect in texts which relate stories primarily about individuals. However, behind and near the surface of most lie the well being and future of their people so that there is no great step from Personal to Communal Laments. As far as the intercessions are concerned Genesis 18.23-25 provides a classic example of how an intercessor can be so identified with those for whom he is praying that the prayer can be properly termed a Lament. Moreover this particular prayer is directed against Yahweh over his proposed activity so that it is in the strictest sense a complaint by Abraham.

When the Lament prayers are compared with the secular laments with respect to their structures (Table 9.3) there is considerable similarity. They both fall into the same four basic groups and their distribution is roughly the same i.e. groups 1 & 2 carry about three quarters of the total number of lamentations.

However the use of an *Address* is even more limited among the secular speeches than the prayers. Only five of the 47 or about 10% of the secular laments have an *Address* compared with 50% of the prayers.

TABLE 9.4. STRUCTURES OF LAMENT-PETITION TYPE AND ITS SUB-TYPES

STRUCTURAL PATTERNS	a PERSONAL	b COMMUNAL	c INTERCESSIONS
1. (A)/L <sup>(s)</sup> /P  (3)	2 Sam.24.17		Num.12.13 1 Kgs 17.20-21
2. (A)/L <sup>(s)</sup> /P/R  (5)	Ex.33.12-13 2 Sam.24.10 1 Kgs.19.4b		Ex.32.11-13 Num.14.13-19
3. (A)/L <sup>(s)</sup> /R <sup>(s)</sup> / P <sup>(s)</sup> /(R)  (4)	Gen.19.18-20 Num.11.11-15 22.34		Ex.32.31-32
4. A/P/LQ/R  (2)			Amos.7.2/5
	14	7	0
			7

We may conclude, therefore, that there was a strong tendency in ancient Israel, when the need to raise a Lament or Complaint to God or to the one who was believed to have caused the trouble lamented, to use well defined lamentation forms, the most common of which is single or multiple *Lamenting Questions (LQ)* to which frequently were added one or more *Lamenting Reasons (R)*

(b) PETITION-LAMENTS

In all except two prayers which are in fact identical (group 4) the *Petition* element follows an opening *Lament*. The *Lament* may be a *confession of sin (Lcon)* (Ex 32.31; Num 22.34; 2 Sam 24.10,17), an *exclamation* (Gen 19.18; Num 12.13; I Kgs 19.4), a *rhetorical question (LQ)* (Ex 32.11,12; Num 11.11ff; cf. Amos 7.2/5) or a *declaration* (Gen 19.18; Ex 33.12; Num 14.13f). In other words in these 13 examples all the forms of *Lament* are used (see over pp.290f). The *Petition* is usually a single element prayer to which is frequently attached a *Reason* (Group 2). Only on five occasions is the *Lament* given a specific motivation (Groups 3 & 4), whereas nearly every *Petition* is followed by a *Reason*.

On the evidence so far available we would suggest that when an ancient Israelite wished to lament to Yahweh and wished at the same time to enter a plea for him to act or to desist from acting there was to hand the basic structure.

$$\pm A / L^{(s)} / P / \pm R$$

We would make the following further observations

- (a) Only one Mosaic Lament-Petition uses an *Address* (Ex 32.11-13) yet the remaining non-confessional prayers all have *Addresses*.
  - (b) No *Confession of sin* has an *Address*.
  - (c) Practically all the non-confessional prayers are fairly complex<sup>3)</sup>.
- This would seem to indicate a reasonably complex literary - if not traditio-historical - development for the examples at our disposal.

TABLE 9.5. STRUCTURES OF SECULAR LAMENT-PETITIONS

STRUCTURE	REFERENCE	
I. $L^{(s)} / P$	Gen. 27.36 (p) Jud. 11.7 (p) 1 Sam. 8.5 (c) 2 Sam. 19.35-38 (p) 2 Kgs. 3.13 (p) Ex. 10.7 (c)	6/7
<i>variation</i> $LQ / P / LQ$		
2. $(R)(A) / L^{(s)} / (R)^{(s)} / P^{(s)} / (R)$  <i>Reasons may be added usually after or between the L &amp; P segments and occasionally before (Num. 27.3-5)</i>	Gen. 31.36-40 (p) 47.18-19 (c) Num. 21.7 (con) (c), 27.3-5 (c) Ju. 20.12b-13 (c) 1 Sam. 15.24 (con) (p), 30 (con) (p) 17.8-10 (p) 22.14-15 (p) 26.15-16 (p) 2 Sam. 20.20-21 (p) 1 Kgs. 18.18-19 (p) 2 Kgs. 5.8 (p) 7.3-4 (c)	14
3. $P / L(R)$	Ex. 32.1 (c)	1
4. $(R)(A) / P^{(s)} / (R) / L^{(s)} / (R)$  <i>As with 2.</i>	Gen. 47.15 (c) Num. 12.11 (c) 1 Sam. 19.4-6 (p) 26.18-20 (p) 27.5 (p) 29.4-5 (c) 2 Sam. 2.22 (p) 16.7-8 (p) 19.20-21 (con) (p) 2 Kgs. 14.9-10 (p)	10



However, there is no reason to doubt that the *Lament* and *Petition* existed side by side in combination at the beginning of Israel's history as the secular examples show.

(d) No examples of *Communal Lament-Petitions* are available.

(e) Lamenting Intercessions may be offered for individuals (group 1) or for the nation (groups 2, 3 & 4). The percentage of *Intercessions* is considerably higher for this Type than for the other Types of lamentations.

The dominant structure of the secular Lament-Petitions is, as with the prayers,  $L + P \pm R^{(s)}$ , with the *Reason(s)* capable of appearing at the beginning, end & between the elements. The sequence  $P + L \pm R^{(s)}$  accounts for one third of the examples examined. Only three of the secular Lament-Petitions possess an *Address* element.

The Lament-Petition prayers then, like the Lament prayers, are patterned on the dominant secular counterparts. But whereas the former have no communal lamentations represented among them the latter are made up of about one quarter of communal or "we" Lament-Petitions. On the other hand there is only one secular intercession (Num 12.11) compared with almost 50% intercessions among the prayer Lament-Petitions.

To conclude this section we include a table showing the total distribution of prayers among the three Types and three sub-Types.

TABLE 9.6 DISTRIBUTION OF PRE-EXILIC PROSE LAMENTATIONS

TYPE	SUB TYPE			
		1. PERSONAL	2. COMMUNAL	3. INTERCESSORY
I	LAMENT	Gen 4.13-14 15.2-3; 20.4-5 Ex 3.11; 4.1, 10; 5.22-23. Num 11.21-22. Jos 7.7 Jud 6.15,22; 15.18 1 Sam 16.2 2 Sam 23.17 1 Kgs 19.10-14 2 Kgs 2.14b	[Gen 20.4-5] Ex 17.7 Num 21.5. Jos 7.8-9 Jud 6.13; 21.3	Gen 18.23-25 [Ex 5.22-23] [1 Kgs 17.20]
	23			
II	PETITION:	Gen 15.8; 24.12-14, (42-44);32.10-13 (26), 30. Ex 3.13; 4.13 33.18 Num 16.15 Jud 6.(36-37),39; 13.8,17;16.28; 20.23 (1 Sam 1.11-Oath) 2 Sam 15.31 1 Kgs 18.36-37 2 Kgs 6.18	Ex 33.15-16 34.9 Num 10.35 Jud 20.28	[Ex 17.4] [Num 12.13;16.15]
	Direct			
	Wishes	Gen 16.15 2 Sam 3.29b 2 Kgs 5.18	Gen 31.49,53 Ex. 5.21b 2 Sam.10.12	[1 Kgs 17.21] 2 Kgs 6.17
	8			
<hr/>				
III	PETITION-			
	LAMENT	Gen.19.18-20 Ex.33.12-13 Num.11.11-15 I Sam.14.44; (oracle 23.10-12 enquiries) 2 Sam.24.10,17 I Kgs.19.46		Ex.32.11-13;32.31-32 Num.12.13(?) 14.13-19 1 Kgs.17.20-21 Amos 7.2,5
	15			

## II

GRAMMATICAL FORMS OF THE ELEMENTS OF THE LAMENTATION TYPES(a) ADDRESS ELEMENT

אדוני is the most frequent form of *Address* (17x). It may be preceded by the particle בִּי (5x). Sometimes it is followed by the divine name יהוה (7x). Two of these occurrences are associated with the *Lament* אהה. יהוה on its own occurs seven times. It may also be followed by various expansions usually involving the construct of אלהים and the names of the Patriarchs or the first person singular pronominal suffix (אלהי). Only once is יהוה צבאות found. האלהים on its own appears once in its absolute form and twice in the one *Address* as a construct governing the names of Abraham & Israel. In the latter case יהוה is in apposition to the nominal construction (Gen. 32.10). The position of an *Address* is usually at the beginning of a prayer either on its own or following an exclamatory particle. However, cases occur where it appears at the end (2 Sam. 15.31b), at the end of the first line (Ex. 34.9) or halfway through the prayer (Ju. 16.28; I Sam. 14.44; 23.10-12; 2 Sam. 23.17; I Kgs. 18.36-37; 19.4).

The fact that only about half the prayers studied contain *Addresses* reflects the situation found in the secular lamentations most of which do not address formally the one spoken to. That prayers more than secular speeches honour the one addressed with a title suggests naturally enough that those praying are more conscious of Yahweh's exalted position in relation to themselves. Nevertheless, it also suggests that in 50% of the cases Yahweh is addressed with a familiarity unfamiliar to the Christian and later Judaic traditions.<sup>4)</sup> To be able to speak with God with the

TABLE 9.7 ADDRESSES USED IN PROSE LAMENTATIONS OF PRE EXILIC ISRAEL

	I LAMENT	II PETITION (not wishes)	III LAMENT- PETITION (incl. Oracle Enquiries)
יהוה	2 Sam 23.17	Num 10.35 2 Sam 15.31b 2 Kgs 6.17	Ex 32.11-13 2 Sam 24.10 <sup>4</sup> ) 1 Kgs 19.4b
יהוה צבאות יהוה אלהי יהוה אלהי ישראל	Ju 21.3	I Sam.1.11	I Kgs 17.20,21 I Sam 14.44 23.10-12
יהוה אלהי אברהם		Gen.24.12-14/ 42-44	
יהוה אלהי יצחק וישראל אדני	Gen 20.4b-5 Ex 5.22-23	I Kgs 18.36-37	Gen 19.18-20
בי אדני	Ex 4.10 Jos.7.8-9 Ju. 6.13,15 Gen 15.2-3	Ex 34.9 Ex 4.13 Ju 13.8 Gen 15.8 Ju 16.28	
אדני יהוה			Amos 7.2/5
אהה אדני יהוה	Jos 7.7 Ju 6.22		
אלהים		Ju 16.28	
אלהי אבי אברהם ואלהי אבי יצחק יהוה		Gen 32.10-13	
<hr/>			
Frequency of occurrence	$\frac{11}{23} = 48\%$	$\frac{14}{24} = 58\%$	$\frac{8}{15} = 53\%$

directness and informality of many of these prayers requires the existence of a relationship in which the speaker believes he has the right and the freedom to speak. The apparent expectation on the part of the addressee in many prayers<sup>is</sup> for Yahweh to meet his obligations towards him without any deferential persuasion being used in complementary addresses. Moreover, the absence of *Addresses* in some prayers adds to the uninhibited and audacious tone which accompanies bitter complaints and accusations. Such frankness is noticeable more in some prayers than others and especially with those in the mouths of leading characters. Table 9.8 shows the distribution of the prayers with and without *Addresses* according to the major characters of pre-exilic Israel whose prayers are recorded for us.

Table 9.8 THE USE OF ADDRESSES IN THE PRAYERS OF LEADING ANCIENT ISRAELITES

CHARACTERS	WITH ADDRESS	WITHOUT ADDRESS
PATRIARCHS	6	3
MOSES	5	13
JOSHUA/JUDGES	6	5
DAVID	4	1
ELIJAH/ELISHA	4	2

Moses is by far the most informal in his speech to Yahweh. Of his 18 prayers over two thirds are without address. No other person or group of people takes so much liberty with God. We would conclude from this evidence that certain Old Testament characters were understood to stand in such a special relationship with Yahweh that they were allowed to speak with him in frank and familiar language of extraordinary informality. With respect to Moses we have already pointed out in Chapter 3 the position





he enjoyed *vis-à-vis* Yahweh. Those who followed him were apparently not considered to enjoy the same privileged relationship with God which, in view of the number and variety of prayers, must be understood to have been unique.

#### b) LAMENT ELEMENTS

By definition *Lament* elements occur in Lament and Lament-Petition prayers. It has three basic grammatical forms: the *declaration*, *question* and *exclamation*. Declarations and questions may be negatively expressed, though there are no examples of the latter in the pre-Exilic prayer lamentations. There are roughly the same number of lament<sup>ar</sup> declarations and questions (31 and 32 respectively). Exclamations account for only six of the *Lament* elements. There is one solitary example of a lamenting *Wish* (Jos 7.7).

Discussion of the motifs will be dealt with later but it should be noted that *Laments* which complain over Yahweh's action or inaction are practically the same in number as the prayers lamenting the situation of those involved. *Laments* over those who have caused or threaten calamity account for only 20% of the total.

As far as the distribution of the *Lament* elements among the *Personal*, *Communal* and *Intercessory* lamentations the following Table (9.10) sets out the evidence.

TABLE 9.10 LAMENT ELEMENTS IN THE SUB-TYPES

	PERSONAL	COMMUNAL	INTERCESSORY	TOTAL
DECLARATIONS	19	5	7	31
QUESTIONS	15	8	9	32
EXCLAMATIONS	4	-	2	6
WISHES	-	1	-	1
TOTALS	37	14	18	68

TABLE 9.11 GRAMMATICAL FORMS OF SECULAR LAMENTS

FORM	REFERENCE	NUMBER	
Ia POSITIVE DECLARATIONS			
i. <i>Vs / Wp</i>	Gen 26.27 (2x); 27.36 (2x), 46; 31.26 (2x), 28b, 39b (2x), 40 (3x), 41, 42; 39.14; Num 11.5; 12.11; 21.7 (con) Ju 18.24; ISam 8.52; 15.24(con), 30(con); 17.28; 2Sam 12.21; 19.21(con); I Kgs 17.18; 18.18 (2x), 2 Kgs 18.14 (con).	30	
ii. <i>Vp / Ws</i>	Gen 31.39a $\beta$ , $\gamma$ ; 47.15 a $\beta$	3	
iii. <i>Verbless</i>	Gen 31.38a $\alpha$ ; Ex 5.16a $\beta$ , b $\alpha$ , $\beta$ ; 14.12b; Num 11.6; I Sam 17.29 2Sam 14.13b; 16.8; I Kgs 17.18	<u>10</u>	43
Ib NEGATIVE DECLARATIONS			
i. <i>Vs / Wp</i>	Gen 31.38a $\beta$ , b, 39; Num 16.14a Ju 12.1, 2; I Sam 8.5; 24.11b (irm) I Kgs 18.18	9	
ii. <i>Vp / Ws</i>	Ex 32.1b; Num 16.12b	2	
iii. $\text{לֹא}$	Ex 5.16a $\alpha$ ; Num 11.6b; 27.6b $\beta$ .	4	
$\text{לֹא}$	I Sam 26.16	—	<u><u>15</u></u> <u>58</u>
	ca 30%		
IIa QUESTIONS - Interrogative $\text{הֲ}$ (+ $\text{אִם}$ )			
i. <i>Vs / Wp</i>	Gen 27.36; 2 Sam 19.43 (2x); 10.3b; 2 Kgs 4.28a.	4	
ii. <i>Vp / Ws</i>	Gen 30.15; 34.31; 37.8 (2x), 10; Ex 10.7b; Num 16.13, 14b; I Sam. 14.45 (2x); 22.15; 2 Sam 2.26; 19.36 (3x).	15	
iii. <i>Verbless</i>	Ex 2.13b $\beta$ ; 14.11a; 2 Sam 10.3; I Kgs 18.17	<u>4</u>	23
- Negative interrogative $\text{אִם־לֹא}$			
i. <i>Vs</i>	Gen 29.25; Ex 14.12; Num 12.2a $\beta$ ; Jud 11.7; 2Sam 2.26; 2Kgs 4.28b.		
ii. <i>Verbless</i>	I Sam 9.21a; 15.17; 17.8b; 26.15 29.3b, 4b $\beta$ .	<u>12</u>	<u><u>12</u></u> <u>35</u>
	ca 18%		

## Iib QUESTIONS - Interrogatives איך עד מהי מי.מה.למה,מדוע

מדוע	i.	Gen 26.27; Jud 11.7; 12.1; 2 Sam 19.42,44; I Kgs 1.6,13	7	7
למה	i.	Gen 29.25; 31.27(3x), 30b; Ex 17.3; Jud 12.3, I Sam 9.21b; 15.19 (neg.+2); 17.28; 26.15; 2 Sam 3.24; 14.13; 19.43; 24.3; 2Kgs 5.8	18	
	ii.	Gen 47.19 ; Ex 2.13 ; 5.15 ; Num 27.4; I Sam 17.8 ; 19.5 ; 20.32; 24.11; 27.5; 2Sam 2.22; 36, 37; 20.19 2 Kgs 14.9.	14	
	iii.	Gen 27.46; I Sam 26.18	2	34
מה	i.	Gen 29.25; 31.26; 37.10; 42.28; Ex 14.5 ; 14.11 ; Ju 18.24 (2x); I Sam 17.29; 20.32; 26.18; 29.8 (2x); 2 Sam 3.24; 6.20.	15	
	ii.	I Sam 29.4; I Kgs 9.13	2	
	iii.	Gen 31.36 (2x), 37a; Jud 18.23; 20.13; I Sam 15.14; 26.18; 29.3 , 4; 2Sam 12. 21; 19.35; 2 Kgs 3.13; 7.3b; 9.22.	14	31
מי	i.	Ex 2.14 ; I Sam 17.28	2	
	ii.	Num 11.4 , 18	2	
	iii.	I Sam 22.14; 25.10 (2x); 26.15	3	7
עד מהי	ii.	Ex 10.7; 2 Sam 2.26	2	
איך		2 Sam 2.22	1	3

IIc QUESTIONS - No Interrogatives

Ws	I Sam 25.11 (24)		
ולא	2 Sam 19.44	ca 45%	<u>2</u> <u>2</u> <u>84</u>

## III EXCLAMATIONS

חלילה	1 Sam 14.45: 22.15 2 Sam 20.20		
אהה	2 Kgs 6.5	ca 2%	<u>4</u> <u>4</u> <u>191</u>

The Prose *Lament* elements have precisely the same form as their Psalm counterparts. Gunkel describes the *Lament* (*Klage*) as having two main parts: "die Erzählung und die Schilderung" or an account of a past action with continuing deleterious effects on the one hand and a description having in view the present situation on the other. The former use the perfect form of the verb and the latter generally imperfect and verbless sentences.<sup>5)</sup> However in many of the prose prayers the future effects of Yahweh's action, judgment or command are also contemplated (Gen. 4.14, 18.23ff, 20.4b; Ex. 4.1, 32.11-13; Num 14.13ff; Jud. 15.18; 2 Sam 23.17). Like the prose *Laments* the rhetorical question is also prominent among the biblical Psalms<sup>6)</sup> and Babylonian Lamentations.<sup>7)</sup>

The secular *Laments* and *Lament-Petitions* yield a comparable distribution of *Lament* elements (Table 9.11). No attempt has been made to distribute them among their subjects or motifs. The dominant form of Secular *Lament* is the question which accounts for about two thirds of the total. They outnumber the declarative statements, both positive and negative, two to one. However, this ratio is not altogether disproportionate to the one to one ratio we found among the prayers. The important point is that the grammatical forms of *Lament* for prayers and secular speeches are the same. The latter occasionally uses some different interrogative particles such as *וְלִמָּה* and *לִמָּה לָךְ* to the former. The prayers on the other hand utilize the particles *לָךְ* and *לָךְ* not found in the secular lamentation consulted. The secular exclamatory *Laments* are proportionally much fewer than those found among the prayers. Nevertheless statistically the differences are without great moment.

#### (c) PETITION ELEMENTS

Table 9.12 only lists the *Petition* elements from the *Petition-Lament* prayers. The *Petitions* from the *Petition* prayers have not been collated. The only new form the latter introduce is the *Wish* which utilizes the third person singular jussive form of the verb.

TABLE 9.12: GRAMMATICAL FORMS OF PETITION ELEMENTS IN LAMENT-PETITIONS

FORM	PERSONAL	COMMUNAL	INTERCESSORY	
<hr/>				
IMPERATIVE: <i>Vimv</i> +(אם) וְעָהָל	Ex 32.32b		(Ex 32.32a)	
	33.13			
	2 Sam 24.10			
	<i>Vimv</i> + אַם(ו) Num 11.15			
	1 Sam 14.44 (2x)			
No introductory particle	1 Sam 23.12		Num 12.13	
	2 Sam 24.17		14.19	
	1 Kgs 19.4		Amos 7.2/5	13
<hr/>				
JUSSIVE & COHORTATIVE:				
	<i>Vp(jus/coh)</i> +וְעָהָל		Num 14.17	
	+אם וְעָהָל Num 22.34			
	לֹא(ו) Num 11.15			
No introductory particle	Ex 33.13		1 Kgs 17.21	5
<hr/>				
INTERROGATIVE:	הָ Ex 17.4		(Ex 17.4)	
	1 Sam 23.12			
				<u>2</u> 20

The Lament-Petition-Petitions frequently use the conditional sentence with אַם(ו) introducing the protasis and giving the *Reason* for the *Petition* which is expressed in the apodosis. Both imperative and jussive verbs may be used in the apodosis. On occasion וְעָהָל introduces the *Petition* (Num 14.17). But mostly the request, apart from the condition, has no introductory particle..

The imperative form of the verb is the one most commonly used for *Petitions* and practically always with the particle לֹא which, as we have argued above in Excursus A, adds emotional intensity to the plea. This

frequent appearance of *¶1* in *Petition* elements is also found among the *Petition* prayers.

The interrogative *Petition* (*PQ*) is characteristic of the requests put to the oracle. It is also found in simple *Petitions* not listed here (e.g. Ex 3.13; 4.13; 17.4; Jud. 13.17).

Of the imperatives used we need to distinguish between those which may be interpreted as a demand on God and those which clearly are a request. The more belligerent the tone of the *Lament* the more demanding, even imperious, becomes the *Petition* which in turn reinforces the aggressive nature of the lamentation. Three examples of the demand are to be found in Numbers 11.15, 12.13 and possibly I Kgs 19.4b. Probably we should also include Genesis 32.30, Exodus 33.18b; Numbers 16.15; 2 Kings 6.18 among the demanding *Petitions*. The absence of *Address* adds to the urgency of the demand.

As for the *Petitions* in the secular *Lament-Petitions* the vast majority are imperatives. These account for almost three quarters of the total *Petitions* counted which is approximately the same number as for the prayers. The distribution is set out in Table 9.13. It shows what we would expect: the prayers use the same forms in their *Petitions* as the secular counterparts. We can find no special significance for the use of *¶¶¶¶* to introduce the *Petition* element other than to mark the transition from *Lament* to *Petition*. Where it is not used there is a certain abruptness. It is not used when *Petition* introduces the speech.

The *Petition* element uses the interrogative when information is required. Sometimes it is difficult to decide if the question is a real one, i.e., a *Petition*, or merely rhetorical, i.e., a *Lament*. This is true both for religious and secular texts (Gen 27.38; Ex. 17.4; Jud. 21.3; I Sam. 16.2).



TABLE 9.13 GRAMMATICAL FORMS OF PETITIONS IN SECULAR LAMENT-PETITION LAMENTATIONS

FORM	REFERENCE	
<u>Imperative</u> ( <i>Vimv</i> ) positive	DEMAND: following וַיִּמְּוּ ; Ju. 20.13 I Sam 8.56; 17.8; 26.16b; I Kgs 18.19. without introductory particles: Gen 30.14; 31.37; 47.15; Ex 17.2; 32.1; Num 11.13b; 27.4; 29.4; 2Sam 2.21(3x), 22; 16.7; 20.21; 2 Kgs 3.13; 14.9 (2x). REQUEST: following וַיִּמְּוּ: I Sam 15.25 (2x) 30 (2x). without introductory particle: Gen 27.38a; 47.19 ; Num 11.38b; 12.11,12; 21.7; 2 Kgs 18.14. negative: I Sam 29.4	34
<u>Jussive</u> ( <i>Vp</i> & <i>Ws</i> ) positive:	I Sam 25.31; 26.19; 27.5; 29.4; 2 Sam 19.38. negative: Num 12.11,12; I Sam 19.4; 22.15; 25.25; 26.20; 29.4 (2x)	13
<u>Verbless precative</u>	I Sam 25.24	1
<u>Question</u>	Gen 27.36b, 38. 2 Kgs 5.13	3
		<u>51</u>

In the Psalm Lamentations the *Petitions* are constructed from fundamentally the same grammatical forms with the imperative predominating. The Psalms however, use the short appeals for Yahweh to hear in ways not really found among the prose prayers. Appeals such as "Hear my voice" (Pss 27.7; 64.2; 119.149; 130.2) and "Listen to my words" (Pss 5.2; 17.2; 54.4; 55.2; 86.6; 140.7; 141.1; 143.1) are commonplace among the Psalms but hardly heard in the prose literature. Gunkel points out that similar appeals are to be found in the Babylonian material.<sup>8)</sup>

#### d) REASON ELEMENTS

The motivation or underlying *Reason* for a *Lament* is not always given in the prayer because of the explicit nature of the narrative context. (Num. 12.13; 2 Sam 24.17; I Kgs 19.4b). Nor is it always expressed for the *Petition* (Amos 7.2/5). Indeed the *Reason* stated for the *Lament* may be different from, though complementary to, that found in the context (Amos 7.2/5). Then again it is often difficult to distinguish the *Reason* for a *Lament* from a *Lament* itself. Indeed the *Reason* may be the *Lament* and *vice versa*. (Laments: Gen 4.13f; 15.2f; 18.23f; 20.4f; Ex. 4.1, 10; 5.22f; Num 11.21f; 21.5; Jos 7.7-9; Jud 6.13; 15.22; 15.18; I Sam 16.2; 2 Sam 23.17; I Kgs 19.10/14. Lament-Petitions: Gen 19.18ff; Ex.174; 32.11ff, 31f; 33.12; Num 11.11ff; 14.13ff; I Sam 23.10f; I Kgs 17.20).

Usually the *Reason* is introduced by the causal particle כִּי (Ex 3.11 (2x); 4.10; 33.13b; Num 21.5; 11.13b; 14b; 21.5; 22.34; Ju 6.22; 2 Sam 24.10b; I Kgs 19.4b; 19.10/14 (Amos 7.2/5). It may also take the form of an אֲשֶׁר (Ex 32.11,13) or הִנֵּה/הוּ (Gen 4.13; 15.3; Ju 6.15) clause or be introduced by כִּי, כֹּאֲשֶׁר, אוּלַם (Num 14.19; Jos 7.7-9; Ju 21.3, I Kgs 17.20b). A *waw* consecutive may be used to describe the cause of lamentation (Ex 32.31; I Kgs 19.10/14) or the effect of the lamented

event (Gen 4.14). Frequently the protasis of a conditional sentence introduced by **אם** (1) or **א** states the motive (Ex 33.13a; 32.32a(b); Num 11.15a; 22.34; 1 Sam 14.44). Once the particle **אולי** signals the protasis (Gen 18.24) and twice the whole conditional sentence is the *Reason* (Ex 32.32; 1 Sam 16.2). Sometimes a question is used to express a *Reason* either as a negative **הלא** (Gen 20.5) or positive **ה** (2 Sam 23.17). **למען** introducing the purpose of a *Petition* is also used to state why God should answer (Gen 18.24b ; Ex 33.13b ).

Indeed it could be fairly said that practically all direct speech forms are used to motivate Yahweh to answer and act to fulfil the will of the faithful addressee. This can be seen from the way in which the secular lamenting speeches use a great multiplicity of speech forms to convey to the addressed what - to use a modern idiom - is "bugging" the speakers. Sentences introduced by the *waw* copula (Gen. 26.27; 47.19; Num 27.3; Ju 12.2; 1 Sam 22.14; 29.3; *et.al.*) with **הנה** (Gen 27.36; Ex 5.16b; 1 Sam 24.11; *et.al.*) and **עתה** (Num 11.6; *et.al.*) are used. Uncoordinated sentences also appear (Ex.5.16a; Num 11.5) & conditional sentences beginning **אם** (Gen 27.46; 1 Sam 17.9; 27.5; *et.al.*).

A Purpose clause beginning with simple *waw* is found (Ju 20.13). But as in the prayers the most frequent *Reason* form is the subordinate clause introduced by **כי** (Gen 31.35; 36b; 47.15b; Ex 32.16; Num 11.18; 21.7; 27.4; Ju 18.23; 1 Sam 14.45; 15.24; 19.4; 22.15; 26. 15, 19b, 20; 2 Sam 3.25; 14.14 *et.al.*) A negative question is sometime used (Ju 11.7; 1 Sam 15.17) and occasionally a straightforward question appears (1 Sam 25.11). As with the prayers relative clauses beginning **אשר** (כ) are also employed ( 1 Sam 14.45; 29.3; 2 Sam 6.20; 12.21 *et.al.*).

The Psalms similarly portray a wide variety of grammatical forms to express the *Reasons* of Lamentation and petition. <sup>9)</sup>

## III

CONTEXTS, MOTIFS AND MOODS OF PRE-EXILIC PROSE LAMENTATIONS

Up to this point of our analytic comparison of the prose lamentation prayers of pre-exilic Israel we have been dealing mainly with the mechanics of the compositions - structures and forms.

These are the scaffoldings on which the prayers are built. One of Gunkel's most important criteria for identifying a literary type is that its contexts and motifs must exhibit a degree of uniformity and close similarity consistent with the intended moods and the literary structures and forms employed.<sup>10)</sup> With respect to cultic literature the *Sitze im Leben* present very little difficulty in general terms, though when one desires to be more specific and identify the actual cultic rite out of which a certain type of literature has arisen difficulties can be encountered as we noticed in Chapter 2; but with the non-cultic narratives many settings of everyday life are described.

Since lamentation-prayers are offered to God in these narratives we should not expect to find the same sort of uniformity in identifying their *Sitz im Leben* as with the cultic Lamentations. Uniformity of context can only be expected in the most general terms of personal or communal crises in which the well being of the addressee, and/or those for whom he is praying, is threatened or affected. The motifs of lamentation therefore will in such circumstances reflect such crises and will be extremely varied and complex. The following Tables (9.14/15/16/17) attempt to arrange the contexts, motifs and moods of the prayers which have been exegeted in the previous chapters, into some sort of order of appearance and to show their inter-relatedness. In this section we have included the Petition prayers because their inclusion as lamentations depends on their context, motif and mood.

a) CONTEXTS.

Table 9.14 clearly shows that the three Types of Lamentation

TABLE 9.14.

## CONTEXTS OF PRE-EXILIC LAMENTATIONS

CONTEXT	LAMENTS	LAMENT-PETITIONS	PETITIONS
1. God's judgment	Gen 4.13-14; 18.23-24; 20.4-5	Ex 32.11ff, 31f; Num 14.13ff; 22.34; 2Sam 24.10, 17; Amos 7.2, 5.	
2. (Threatened) disaster caused by God	Ex 5.22f, (17.7); Jos 7.7-9, Num 21.5; Jud 6.13; 15.18; (2Kgs 2.14, 19.10/14)	Num 11.11-15. Gen 19.18ff.	
3. Water supplied at others' risk	2Sam 23.17		
4. Failure of Mission	1Kgs 19.10/14 (Ex 5.22-23)	1Kgs 19.4	
5. Illness-death of loved one		Num 12.13; 1Kgs 17.20f.	
6. God's call, command, revelation of his power & glory/angel	Ex 3.11; 4.1, 10; Jud 6.15, 22; 1 Sam 16.2	Ex 33.12-13	Gen 32.27, 30; Ex 34.9; 3.13; 4.13; 33.18. Ju 6.17f, 36f, 39; 13.8, 17.
7. God's (impossible) promise	Gen 15.2-3; Num 11.21f		Gen 15.8
8. Threat or report of enemy approach		1 Sam 23.10-12	Gen 32.10-13; Num 10.35; 2 Kgs 6.17, 18
9. Danger caused by another	Ex 17.4		Ex 5.21; Num 16.5; 1 Sam 24.13-16
10. Test of Yahweh's power & presence	Ex 17.7; 2Kgs 2.14		1 Kgs 18.36f
11. Need for guidance/oracle request	(Ex 17.4)	1 Sam 14.44; 23.10-12	Gen 24.12-14/42-44, Ju 20.23, 28
12. Suspicion of another			Gen 31.49, 53
13. Challenge to leadership			Num 16.15
14. Before a battle			2Sam 10.12
15. Defection to enemy			2Sam 15.31
16. Murder			2Sam 3.39
17. Samson in Dagan's Temple			Jud 16.27
18. Naaman's desire to worship Yahweh on his return to Syria			2Kgs 5.18

correspond to certain contexts. The Laments and Lament-Petitions come from pretty well the same contexts (1-10). However, the Petitions, while overlapping in a significant number of contexts (6-10), *do not occur in the main Lament contexts (1-5)*, and appear in many contexts which are peculiar to them (11-18).

When we investigate this distribution in greater detail the following significant features appears. *First*, settings which can be attributed to God's interference or failure to intervene give rise exclusively to Lament and Lament-Petitions in which the tone of complaint comes through strongly (1,2,4,5).<sup>11)</sup> *Secondly*, the settings which give rise only to Petitions are primarily related to the actions of others who threaten the well being of the one praying (12-15) or have already committed a felony (16,17).<sup>12)</sup> *Thirdly*, the setting (6) in which Yahweh reveals his power and calls his servant to a role of leadership produces lamentations of all three Types. This is the only context which does this and it is the most prolific of all the contexts spawning some 18 prayers. *Fourthly*, generally speaking the context may be divided into the following groups:- (a) those in which God is the initiator of the danger, present or threatened, (1,2,(4), 5, 6, 7, (10)); (b) those in which another (or others) is responsible (4, (6), 8, 9, 10, 11, 12, 13, 14, 15, 16, 17) and (c) those in which the circumstances are such that no one is at fault (3,18). *Fifthly*, as we would expect, those contexts from which all types of lamentations arise (6-11) may be of either grouping (a) or (b). *Sixthly*, some contexts may have more than one description: e.g. No. 4 "Failure of Mission" may also be described as a "disaster". I Kgs 19.10/14 which comes



under the heading may also be understood as belonging secondarily to No. 6. Cf. also Ex 17.1-7 (2,10) and I Sam 23.6-13 (8,10).

*Seventhly*, Lament type prayers generally arise out of contexts in which God's interference is understood to be the cause of the matter lamented,<sup>13)</sup> Petition type prayers generally arise out of contexts in which other(s) cause the problem<sup>14)</sup> and Lament-Petition type prayers spring on the whole from the former contexts<sup>15)</sup>.

#### b) MOTIFS

As with the motifs of Psalm laments those characterizing the prose prayers fall into three groups: those which concern God, those related to enemies, opponents and others and those to do with the one praying or one prayed for. These motifs are listed in Table 9.15. Besides the motifs of lamentation we have also included motifs which remind God of his relationship with his faithful and thus seek to persuade him to come to the aid of the one praying. Obviously such motifs belong to the first group.

i) Concerning God. These are of two kinds: the first are *Lament* and the second *Petition* motifs. The former are overwhelmingly negative in character and are essentially accusations of injustice and faithlessness, of making impossible promises and demands and of failing to answer (1-4,6). Such motifs are only found in Laments and Lament-Petition prayers. This is significant. In no Petition prayer do we find any hint of blame attached to God. Yet in practically all Laments (except the call responses of Moses and Gideon and David's Lament over his libation of "blood") there is an element critical of God. This is

TABLE 9.15

## MOTIFS OF PRE-EXILIC PROSE LAMENTATIONS

MOTIFS	LAMENTS	LAMENT-PETITIONS	PETITIONS
<i>i) CONCERNING GOD:</i>		<i>i. LAMENTS</i>	
1. Injustice	Gen 4.13f; 18.23ff; 20.4f.; Jud 21.3	Amos 7.2/5; Ex 32.11ff; (Num 12.13); 1Kgs 17.20	
2. Faithlessness	Gen 15.2f; Ex 5.22f; 17.7; Num 21.5; Jos 7.7; Jud 6.13; 15.18; 2Kgs 2.14	(Ex 32.11ff); Num 11.11ff.	
3. Impossible promise	Num 11.21-22		
4. Impossible command	1Sam 16.2	Ex 33.12	
5. Name in jeopardy	Jos 7.8f.		
6. Failure to answer		1 Sam 14.44	
		<i>ii. PETITIONS</i>	
7. Revelation of love and forgiveness		Gen 19.18 Ex 32.11; Num 14.13, 18f.	Gen 32.11
8. Promises		Ex 32.13	
9. Knowledge of and favour towards his servant		Ex 32.12	Ex 33.15f; 34.9; Ju 6.17f; 1Kgs 18.36-37.
10. Presence	Ex 17.7; 2Kg 2.14	Num 14.14	Ex 33.15f; 34.9
11. Israel's God is Yahweh		Ex 33.13	1Kgs 18.36f.
<i>ii) CONCERNING OPPONENTS AND OTHER THIRD PERSONS:</i>			
1. Destruction/death	Gen 4.14; Jos 7.7,8f; Jud 6.13; 15.18; 1Sam 16.2; 1Kgs 19.10/14	(Ex 17.4) 1Sam 23.10f.	Gen 32.10-13 Ex 5.21b; 17.4; (2Sam 10.12) 1Kgs 18.36f; (2Kgs 6.17,18)
2. Lies	Gen 20.4-6		
3. Audience will not listen	Ex 4.1		(Gen.31.49,53; Ex 5.
4. Evil action	Ex 5.23; 1Kgs 19.10/14		1Sam 24.13ff; 2Sam 3.39; 15.31
5. Gloating and blasphemy	Ex 32.12;	Num 14.13ff.	
6. Hate & oppose Yahweh			Num 10.35
7. Demand food and drink		Num 11.13 (Ex 17.4,7)	
8. Another will inherit	Gen 15.2-3		
9. Despising			Gen 16.5 (Num 16.3)
10. Demand to know God's Name			Ex 3.13

- |                             |  |           |
|-----------------------------|--|-----------|
| 11. Difficult and obstinate |  | Ex 34.9   |
| 12. Making blind            |  | Jud 16.28 |

iii) CONCERNING THE ONE PRAYING OR THE ONE PRAYED FOR:

- |                             |   |  |
|-----------------------------|---|--|
| 1. Banishment               | Gen 4.13f.  |  |
| 2. Childlessness            | Gen 15.2-3  | 1Sam 1.11  |
| 3. Death                    | Gen 4.14; 20.4-6; 1Kgs 17.20f.<br>18.23; Jos 7.8;<br>Jud 6.22; 15.8;<br>1Kgs 19.10/14.<br><del>Jud 21.4</del> | Gen 32.10-13<br>Ex 5.21  |
| 3a. Loss of a tribe         |   |  |
| 4. Hunger and/or thirst     | Num 21.5  | Num 11.11ff, 22f.  |
| 5. Injustice/innocence      | Gen 4.14;<br>18.23ff; 20.4-6  | Gen 16.5<br>Num 16.3<br>1Sam 24.13ff                                     |
| 6. Defeat                   | Jos 7.7, 8f.  | 2Sam 10.12   |
| 7. Lowliness & incapacity   | Ex 3.11; 4.10;<br>Jud 6.15  |  |
| 8. Drinking blood           | 2 Sam 23.17   |  |
| 9. Guilt/sin                |   | Ex 32.31; Num 22.34; 2Sam 24.10, 17; Amos 7.2/5;<br>Ex 34.9<br>2Kgs 5.18 |
| 10. Guidance                | Ex 33.12f   | (Gen 24.12ff/42ff<br>Jud 20.23, 28<br>Ex 33.15f.                         |
| 11. Election of Israel      | Ex 33.13  |  |
| 12. Assurance of promise    |   | Gen 15.8; Ju 6.36f, 39; 13.7   |
| 13. Leadership              | Num 11.11ff.  |  |
| 14. Failure                 | 1 Kgs 19.4  |  |
| 15. Sickness                | Num 12.13   |  |
| 16. Ignorance of God's Name |   | Gen 32.30; Ex 3.13; Jud 13.8   |
| 17. Blindness               |   | Jud 16.28  |
-

true also of the vast majority of the Lament-Petitions.<sup>16)</sup>

Motifs of *Petition*, on the other hand, are totally different. They relate the positive side of Yahweh's character - his goodness, favour and power and emphasize in particular his election of Israel and his promises to the fathers. Only one motif, (10) "presence", has examples in all three literary types but is used differently in each. For the Lament Yahweh's promise of his presence is used as the basis of a demanding question which challenges Yahweh to fulfil his promise. In the Lament-Petition the motif occurs as something the Egyptians have heard and therefore for Yahweh to destroy Israel would mean ridicule for him among the nations. In addition in the Petition Yahweh's presence is what is petitioned for - without it Israel cannot go up into the promised land.

ii) Concerning Opponents and Others: There is no apparent distinction between the three types here except that the Lament-Petition prayers do not concern themselves very much about enemies. The major motif is the threat of death or destruction by some enemy (1) which is closely allied with his "evil" activity (4 cf. 12). Not all third party action lamented is by an enemy. Sometimes it is by fellow Israelites, particularly in the case of Moses (3, 7, 10, 11), or by someone within the same household (8, 9). In these prayers unlike the Psalm Lamentations there is never any doubt as to who is the third party involved.

iii) Concerning the One Praying or the One Prayed for: Death (3), injustice/innocence (5), guilt (9) and need for guidance (10) are the dominant motifs characterizing the personal situations of those in need. The variety of personal situations lamented is quite extensive and

demonstrate a much wider range of needs than is to be found in the Psalm Lamentations. It is surprising to find that prayers for healing are hardly represented (15). Death (3) is the only motif which is represented in all three types of lamentation.

c) MOODS

The mood of a prayer is tied closely to its motif(s) and context. A prayer may be capable of bearing more than one mood though these are generally fairly closely related e.g. Gen 4.13-14, 15.2-3, Amos 7.2/5. The most common mood of prose lamentations is the feeling that a wrong has been done either by God in the case of Laments or by enemies for Petitions or by either in the case of Lament-Petitions (2). Allied to this sense of grievance is an urgent concern for the future (1). Such fears are more particularly felt in Petition and Lament-Petitions but in acute situations such as when the one praying despairs of his life (3) the Lament element dominates. Uncertainty of the future coupled with a desire to know for sure that God's promise will be fulfilled accounts for the mood of many Petitions particularly those which request a sign of assurance (7). A penitential mood naturally characterizes the confession of sin, committed or anticipated (5). A feature of these prayers is that some Petitions have moods which are not shared with the other prayer types (7-12). The Lament and Lament-Petition types both share their moods between themselves and the Petitions (1-6). Only awe (?) (13) is found on its own among the Lament prayers.

d) CORRELATION OF CONTEXTS, MOTIFS & MOODS

Table 9.17 correlates the contexts, motifs and moods. It is difficult to see any clear pattern other than that which confirms the

TABLE 9.16

## MOODS OF PRE-EXILIC PROSE LAMENTATIONS

MOOD	LAMENTS	LAMENT-PETITIONS	PETITIONS
1. Fear of Future urgency	Gen 4.13-14; 15.2-3; Ex 4.1; Jud 15.18; 1Sam 16.2	Gen 19.18-20; Ex 32.11ff, 31ff; 33.12f; Num 14.13ff; 1Sam 14.44; 23.10-12; 1Kgs 19.10/14; Am 7.2/5	Gen 32.10-13; Ex 4.13; 17.4; 33.15f; 34.9; 2Sam 15.31; 2Kgs 5.18; 1Kgs 18.36f.
2. Grievance: feelings of unfairness; demands for rights; disappointment, bewilderment.	Gen 4.13f; 15.2f; 18.23ff; 20.4f; Ex 5.22f; 17.7; Num 11.21f; 21.5; Jos 7.7-9, Ju. 6.13; 21.3. 1Kgs 19.10/14; 2Kgs 2.14	Ex 32.11ff; Num 11.11ff; 12.13; 2.Sam 24.17; 1Kgs 17.20f; 19.	Gen 16.5; 32.27, 30; Ex 5.21; Num 16.3; 2Sam 3.39
3. Despair of life	Jud 6.22; 1Kgs 19.10/14	1Kgs 19.4	
4. Sense of inadequacy	Ex 3.11; 4.10; Jud 6.15	1Kgs 19.4	
5. Penitence		Num 22.34; 2 Sam 24.10, 17	Ex 34.9; 2Kgs 5.18
6. Pity/compassion		Amos 7.2/5	2Kgs 6.17
7. Uncertainty, ignorance			Gen 15.8; 24.12ff/42ff; Ex 3.13; 33.18; Jud 6.17f, 36f, 39; 13.8, 17; 20.23, 28.
8. Shame			1 Sam 1.11
9. Mistrust/suspicion			Gen 31.49, 53
10. Vengeance			Jud 16.28
11. Confidence			Num 10.35 (?)
12. Resignation			2Sam 10.12
13. Awe	2Sam 23.17		



observations made earlier about the contexts and motifs which tend to be characteristic of the three Types. But looking at the specific elements and their *Reasons* we find that *Laments* mainly arise out of settings where God's judgment or some disaster threatens or is operative so that the motifs of *Complaint* are largely accusations against God charging him with injustice, faithless and making impossible commands and promises. *Petitions* tend to have as their settings situations involving others who have done or threaten to do evil against the one making the prayer so that their motifs assume God's goodwill towards his devotee and understand his role as judge and sovereign lord as relevant to overcome the danger threatening the faithful by acting to deliver him. In between are many motifs and settings shared by both forms of lamentation prayer element. It is to be noted that the main single source of *Petitions* is *not* due to man's action but God's call, and the desire to be certain that God is with him. In fact these responses to God's call and self revelation, while using the grammatical forms of *Lament* and *Petition*, form a distinct sub-group within the lamentation complex of prose prayers with distinctive motifs and moods which are only picked up again in a context of failed mission.

TABLE 9.17 CORRELATION OF CONTENTS, MOTIFS AND MOODS OF PRE-EXILIC LAMENTATIONS

	CONTEXT	MOTIF			MOOD
		GOD	OTHERS	SELF	
LAMENTATIONS	1. God's judgment	injustice, presence, revelation of love & forgiveness	death gloating lies	banishment death injustice guilt	fear grievance penitence pity
	2. Disaster (real & threatened)	faithlessness	evil death demand for food/drink	death hunger/thirst defeat	grievance fear of future
	3. Water supplied	(drinking water = drinking the men's blood)		innocence	awe(?)
	4. Failure of mission	(God has failed)	seek life rebelled	failure death	inadequacy grievance
	5. Illness/death of a loved one	injustice		death healing	grievance
	6. Call, command	impossible command	difficult & obstinate; refusal to listen	death guidance	fear despair
		revel <sup>n</sup> of love and forgiveness Yahweh is Israel's God	demand to know God's Name	death, ignorance of God's Name. Guilt	inadequacy uncertainty compassion
	7. Promise	failure impossible promise	another will inherit too many people death	childless landless burden of leadership	disappointment grievance exasperation
	8. Approach of enemy	revel <sup>n</sup> of love & forgiveness promises to the Fathers	death betrayal	unworthiness spiritual blindness, destruct <sup>n</sup> of family	fear confidence
	9. Danger	(judge) presence	evil action stoning	death	fear, outrage anger
	10. Test of divine power and presence	Presence Knowledge of and favour towards God's servant Vindication of Yahweh	(death) people may know Yahweh is God	death vindication of Elijah	fear urgency
PETITIONS	11. Need for guidance	does not answer	approach/ defeat of	guilt guidance	uncertainty bewilderment
	12. Suspicion of of another.	(judge)	(past double dealing)	(ill-treated)	mistrust
	13. Challenge to Moses' leadership	(judge)	(unjust accusation)	innocence	grievance
	14. Before a battle	(sovereignty)	(Syrian and Ammonite attack)	(possible defeat)	resignation
	15. Ahithophel's defection	(sovereignty)	advice	(death)	fear
	16. Joab's murder of Abner	(judge)	wickedness		outrage hopelessness
	17. Samson in Temple of Dagan	(justice)	blinded	blindness	revenge
	18. Naaman's desire to worship Yahweh in Syria	(mercy)		sin of idolatry	penitence

## IV

## RHETORICAL OR STYLISTIC FEATURES OF LAMENTS AND LAMENT-PETITIONS

During our exegesis of the prose lamentations from pre-exilic Israel various features of compositional style or rhetoric have been encountered as recurring phenomena which suggested that in the case of the Laments and Lament-Petitions at least the authors were drawing on compositional techniques well known in ancient Israel.<sup>17)</sup> Their existence in small literary pieces such as these prayers is, however, unusual since they generally appear in much larger constructions and whole pericopes.<sup>18)</sup> The evidence for any rhetorical analysis is of three kinds: first, there are repetitions of verbal or sonal quantities;<sup>19)</sup> secondly, there are patterns of relationship apparent between the repeated quantities; and, thirdly, there are various correlations between the lengths of lines as determined by syllabic counts.

1. Repetitions of Words and other Sonal Quantities.<sup>20)</sup>a) *Verbal and Sonal Duads:*

## (i) LAMENTS

## (ii) LAMENT-PETITIONS

מ...פני	Gen 4.13	חיה־נפש	Gen 19.18-20
נתן־לי	15.2-3	מצעד	
בן...ביתי		מלט־	
אנכי		למה	Ex 32.11/Num 11.1
האף תספה	18.23-25	חרה־אפר	Ex 32.11-12
צדיק עם רשע		יצא־	
חמשים צדיקים		רעה־	
חלילה לך		מצרים	
שפט־		עמך	
עשה־		זרעכם	
הוא	20.4-5	חטא (חטא)	32.31-32
ה-...ה-		העם הזה	33.12-13

הוא אמר	Gen 20.4-5	ראה	Ex 33.12-13
וה...לי...לי...זה	Ex 4.1	הודע	
אנכי	4.10	ידע	
דבר		אתה אמר	
למה	5.22f.	מצאתי חן בעיניך	Num 11.11-15
הרע לעם הזה	Num 11.22	רעה	
ומצא להם	21.5	אם	
אין		בשר	
לחם	Jos 7.7	נשא	
עבר		נא	12.13
הירדן		מצרים	14.13-19
נז		ואמרו	
הארץ	7.8-9	אתה יהוה	
מה		כח	
שם		הארץ	
כל	Jud 6.13	עמד x ענו	
יהוה	6.22	נשא	
ביד	15.18	אלהי ישראל	1 Sam 14.44 LXX
ל-	21.3	אם יש...העון הזה...הבה	
ישראל		יהוה אלהי ישראל	23.10-12
א...א / ש...ש	1 Sam 16.2	שמע עבדך	
יהוה אלהי אליהט	2 Kgs 2.14	שאול	
		נאד	2 Sam 24.10
		אנכי	24.17
		ה" (2x) ה"....ה	1 Kgs 17.20
		י"....י	19.4b
		א...מי...כי...א	Amos 7.2/5

b) *Verbal and Sonal Triads:*

(i) LAMENTS		(ii) LAMENT-PETITIONS	
צדיק...רשע	Gen 18.23-25	אתה	Ex 33.12
ה"...		מצא חן בעיני	
י א (מ) י א	Ex 3.11	אנכי	Num 11.11-15
לא	4.1	עמד	14.13-19
גם מ	4.10	שמע	
עם	5.22-23	עון	
להם	Num 11.21-22	עבדך	1 Sam 23.10-12
ל	Jos 7.7	ו	2 Sam 24.17
יהוה	Jud 6.13	י	
ה"ה...ה"ה...ה"ה	2 Sam 23.17		

c) *Verbal and Sonal Tetrads, etc.*

י	Gen 4.13-14	ידע	Gen 33.12-13
נו	Jud 6.13	אתה...ואתה...ואתה...ועתה	
א	6.15	כל העם הזה	Num 11.11-15
ם...ם...ם...ם	2 Sam 23.17	העם הזה	14.13-19

## 2. Patterns of Relationship between the repeated Sonal Quantities.

The following arrangements of words and sounds can be discerned in the prose Laments and Lament-Petitions of pre-exilic Israel.

a) *INCLUSIO* [A B C ... A]

*Inclusio* is a verbal or sonal "bracket" which delineates a section of or a complete composition. For an *inclusio* to operate it is not necessary for it to be at the extreme limits of the piece it is designating although this is true for a number of prayers. It may come at the beginning, end or middle of the first and last lines. In one instance it operates in the second and second last lines both of which form grammatical units with the first and last lines respectively. Sometimes one line prayers are marked off by an *inclusio*.

Normally it does not include the *Address* when one is present. Frequently it is combined with other rhetorical patterns which are to be explained below such as *chiasmus* and *involutus*. The following examples of *inclusio* come only from the Lament and Lament-Petitions and relate only to whole prayers.<sup>22)</sup>

(i) *Inclusio* at the end of the first and last lines:

Gen 15.2-3	י.
Ex 3.11	כי
4.11	אנכי
( Ex 5.22-23	הזה ) רעה( <i>hif</i> לעמ הזה <sup>23)</sup>
( 32.11-12	עמך <sup>24)</sup>
Num 22.34	י.
1 Sam 23.10-12	עבדך
( Amos 7.2/5	א )

(ii) *Inclusio* at the beginning of the first and last lines:

Gen 18.23b-25	ה
Ex 32.31-32	א
( Num 14.13-19	ו )
Jos 7.8-9	מה
Jud 21.3	ל

(iii) *Inclusio* at the beginning and end of the first and last lines:

Ex 4.10	י. ... אנכי )
33.12-13	ראה ... הזה
Jos 7.7	ל ... הירדן
( Jud 6.15	י. ... י. )
2 Sam 24.17	י. ... י.
1 Kgs 17.20	ה ... ה



(iv) *Inclusio* at the beginning and end of the prayer:

Ex 3.11	... מִי ...	X
4.1	וה (ן) ... (יה) וה	
32.11-13	למ (ה) ... (לע) למ	
Num 12.13	... ל (א) ... ל (ה)	
21.5	ל (מ) ה ... ה (קלק) ל	X
22.34	חטאתי ... (ל) י	
Jud 6.15	בִּי ... (א) בִּי	
2 Kgs 2.14b	א (י) ה ... ה (ו) א	X
Amos 7.2/5	א ... א	

(v) *Inclusio* elsewhere in the first and last lines:

Ex 4.1	לא	
Num 11.11-15	מצאתי חן בעיניך (?) + רעה	X
14.13-19	מצרים (העם הזה)	X
Jud 6.13	בו	
( 6.22	) יהוה	
15.18	ביד	
21.3	ישראל	
2 Sam 24.10	מאד	

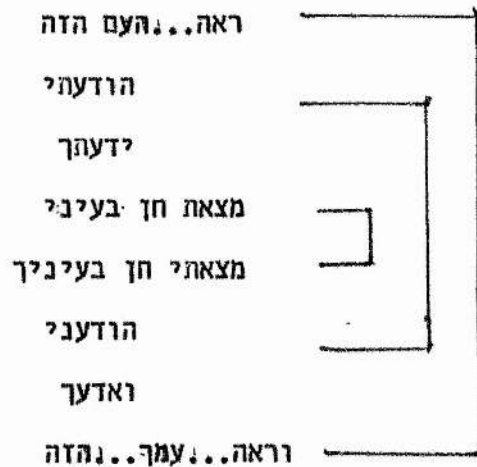
b) *CHIASMUS* [A B : B' A'] or *INTROVERSION* [A B C D : D' C' B' A']

Frequently within a prayer verbal and/or sonal quantities, i.e., words and sounds, are introverted with others in a chiasmic pattern. Many times a *chiasmus* is formed from an *inclusio* to strength it by linking it to the remainder of the prayer.

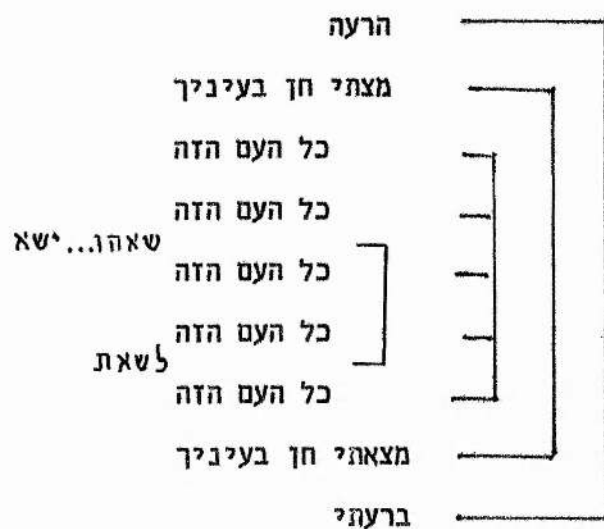
(i) *Chiasmus* involving *inclusio*:

( Gen 18.23b-25	תִּשְׁפָּה ... תִּשְׁפָּה )
( Ex 4.1	וה (ן) לא ... לא (י) וה
Ex 32.11-13	למ (ה) ... עמך ... הוצאת ... מצרים ... מצרים ... הוציאם ... עמך .. (לע) למ

Ex 33.12-13



Num 11.11-15



( Num 12.13

( אל בא רפה נא לה )

Num 14.13-19 is very similar to 11.11-15 in its basic chiasmic *inclusio*.

מצרים...העם הזה...העם הזה...העם הזה...העם הזה...לעם הזה ממצרים

Jos 7.8-9<sup>25</sup>)

מה...הארץ...הארץ ומה...

2.Kings 2.14b

א י ה י ה ו ה א ל ה י א ל י ה ו ... ה ו א

(ii) *Chiasmus* not involving *inclusio*:

Gen 15.2-3

התן לי ... לי לא נהתה

18.23b-25

צדיק עם רשע...המשים...צדיקים...המשים...הצדיקים...צדיק עם רשע

חלילה לך...מדיק עם רשע...כמדיק כרשע חלילה לך

2Q.4-5

הוא אמר...הוא...הוא אמרה...היא

19.18-24

להחיות את נפשי...להמלט...אמלטה...והחי נפשי

Ex 33.13 מצאתי חן בעיניך... הודעני... ואדער... אמצא חן בעיניך

Num 11.11-15 בשר לזה... הנה בשר

14.13-19

בכחך

הארץ

שמעו

אתה יהוה

אתה יהוה

וענבך עמד... בעמד ענן

שמעו

הארץ

כח

Jud 6.13 יהוה עמנו... מצאתנו... כל... כל... אבותינו... העלנו יהוה

1 Sam 14.44 LXX

בי... העון הזה... העון הזה... בעמך

23.10-12

יהוה אלהי ישראל

שמע שמע עבדך

שאול

שאול

שמע עבדך

יהוה אלהי ישראל

c) INVOLUTUS A.B.C... A'B'C'...

When two or more duads triads and/or tetrads of words or sounds are enfolded or involuted into a piece of literature a rhetorical device which we have termed *involutus* makes itself evident. As with *chiasmus* an *inclusio* may form part of an involuted structure.

Gen 18.23b-25 האף תטפה... חמשים צדקים... האף תטפה... חמשים צדקים

חלילה לך מעשה... חלילה לך... יעשה

19.18-20

להמלט... מצער אמלטה... מצער

(Ex 4.1

לא... לי ולא... (בק) לי... לא )

Ex 4.10	(ב) י...ואנכי...י...ואנכי
5.22-23	למה הרעתה לעם הזה למה...הרע לעם הזה
32.11-13 <sup>26)</sup>	למה יסרה אפר בעמר...ולמה...מחרון אפר...לעמר
33.12-13	ראה...נהעם הזה...וראה...עמר...הזה
	אתה...הודעתי...ואנה...ידעתך
Num 11.11-15	משא כל העם הזה...לשאת את כל העם הזה
( 11.21-22	להם ומצא להם...להם ומצא להם )
14.13-19	ושמעו...ואמרו...שמעו...ואמרו...שמעו...ואמרו
	יגדל...חסד...ונשא...העם הזה...וכגדל חסד...נשאתה העם הזה
21.5	אין לחם ואין...ולחם
Jos 7.7	העברת...נהירדן...בעבר הירדן
7.8-9	מה...שמנו...ומה...לשמך
Jud 21.3	ל...זשאל...בישראל ל...מישראל
( 1 Sam 14.44	אלהי ישראל...אם יש...העון הזה...אלהי ישראל...ואם ישנו העון הזה )
1 Sam 23.10-12	יהוה אלהי ישראל...עבדך...יהוה אלהי ישראל...לעבדך

#### d) REPETITIO [A A A ...]

*Repetitio* has been coined to describe the repetition of a word sound or phrase in a line or section, or in each line or section of a prayer. Such verbal or sonal quantities may be combined with others to form other rhetorical patterns.

Ex 3.11 (cf. vs.13)	מי א...לי א...וקי א...
4.1	לא...ולא...לא...
4.10	גם מ...גם מ...גם מ...
33.12-13	אתה...ואתה...ואנה...ועונה...
Num 11.11-15	(4x) כל העם הזה <sup>27)</sup>
11.22-23	(5x) להם
12.13	ā (4x)

Num 14.13-19	(6x)	העם הזה
Jud 6.13	(7x)	נֹר
2 Sam 23.17	line b (4x)	ס
24.17	(6x) וַאֲנִי and (3x) י	
1 Kgs 19.10/14	(3x)	י

e) *SUCCESSIO* A A ... B B ... C C ...

When a series of verbal or sonal duads/triads follow each other we have coined the word *successio* to describe it. It is a variation of *repetitio* and as with that rhetorical feature *successio* is usually combined with other stylistic devices. It is the least used of the features we have been describing.

Gen 4.13-14	יִשְׂרָאֵל...נִמְנָה...פָּנִי...וְנוֹמַפְנִי...וְהִיטִיתִי...וְהִיטִיתִי...וְהִיטִיתִי...וְהִיטִיתִי...
Ex 33.12-13	מִצָּחַת חֵן בְּעֵינַי...וְנִמְצָאתִי חֵן בְּעֵינֶיךָ...וְהִוָּדַעְנִי...וְנִוָּדַעַר
Num 11.11-13	לִמָּה...וְלִמָּה...נִאֲנָכִי...וְנִאֲנָכִי...וְנִאֲנָכִי...וְנִאֲנָכִי...
Jud 6.13	נִרְ...וְנִרְ...וְנִרְ...וְנִרְ...וְנִרְ...וְנִרְ...וְנִרְ...וְנִרְ...
6.22	יְהוָה...וְיְהוָה...פָּנִים...וְפָנִים...
1 Sam 16.2	אֶרְאֶה...וְאֶרְאֶה...שְׁמוֹ...וְשְׁמוֹ...
1 Kgs 19.10/14	קָנָה קִנְיָתָהּ...וְנִדְרָה...וְנִדְרָה...וְנִדְרָה...וְנִדְרָה...

### 3. Syllable Count of the Lines.

Alongside the prayers printed out in chapters four to eight inclusive on the right hand side the length of each line is indicated by means of the number of syllables according to the Massoretic text but omitting furtive pathah and duals.<sup>28)</sup> This count was undertaken because of the increasing attention which is being paid by scholars to line length in studies of biblical poetry.<sup>29)</sup> Since the prayers we are studying in many cases show characteristics akin to biblical poetry though not strictly poetic in style we felt that a syllable count may prove to be instructive. In a significant number of cases

line length plays an important role in the development of the dramatic effect and emphasis within the prayer. A number of different patterns can be discerned.

- a) *Pattern I*: Each successive line is almost double that of its immediate predecessor. This may be true for the whole or part of a prayer.:

Ex 3.11      4/7/14

4.10      3/5/10 (part only) - bracketed by lines of 8 syllables.

Jud 6.22      7/15

- b) *Pattern II*: Each successive line is almost half its immediate predecessor:

1 Sam 14.41      15/8/4 - 16/(8)/4<sup>30)</sup>

1 Kgs 17.20.21      25/13

- c) *Pattern III*: All or at least some of the lines are of equal ( $\pm 10\%$ ) length:

Gen 20.4b-5      ..c/d..      ...10/10...

Ex 4.1      a/b/.../d      8/8/.../8

4.10      .../b/.../d      .../8/.../8

17.4      a/b      8/8

Num 11.21-22      a/.../d      17/.../17

21.5      (a/.../d      15/.../13)

..b/c/..      ../4/4/..

Jos 7.7      ../b/c/d      ../15/16/15

Jud 6.15      ../b/c/d      ../9/9/10

2 Sam 24.17      a/b/c/...      8/8/8...

1 Kgs 19.4      a+b/c      9/10

- d) *Pattern IV*: Many prayers use either a longer or shorter line in order to emphasize the significant moment/s or the prayer.



Gen 19.18-25	5/13:13: <u>7</u> /14:12/13; (4) : <u>7</u> : (4) : <u>5</u>
20.4b-5	3: <u>8</u> /10:10/15
Ex 3.11	<u>4</u> /7/14
32.31-32	14:11/9: <u>17</u>
Num 21.5	<u>15</u> /4:4:13
22.34	3:17/ <u>13</u>
1 Sam 14.44	6:12/15/8: <u>4</u> /16/ <u>4</u>
1 Sam 23.10-12	8: <u>7</u> /21:15:13/8. <u>7</u>
2 Sam 24.10	10/ <u>15</u> :6
17	8:8:8/ <u>12</u>
1 Kgs 17.20.21	5:25/5: <u>13</u>
19.4	6/ <u>3</u> :10
Amos 7.2/5	5: <u>3</u> /6:4

There is no dominant pattern evident. The significant<sup>line</sup> is usually short (10x). It is usually to be found at the end of the prayer (7x) but it also appears at the beginning (3x), at both ends (1) and in the middle (3x).

e) *Pattern V*: In some prayers the syllable length of sections are of more comparative interest than the frequent apparently haphazard variations in the lengths of lines

Gen 18.23b-25	a-d/e-i	49/48
19.18-20	(a)b-d/e-f/g-k	(5)33/26/33
Ex 5.22-23	(a)b-c/d-f	(3)15/31
32.11-13	a-b/c-e/f-g(h)	37/37/19(+18=37)
31-32	a-b/c-d	25/26
33.12-13	a-c/d-h	51/49
Num 11.11-15	a-b/c-d:e/f-g/h-i/j-k	34/26:33/31/23/31
14.13-19	a-c/d-h/i/j-l/m-r/s-u	34/56/13/49/57/35
Jud 6.13	(a)b-c/d-f/g-h	(4)16/33/18

Jud 15.18	a/b-c	21/18
1 Sam 23.10-12	a-b/c-e/f-g	15/34/15
2 Sam 24.10b	a/b-c	10/21
17	a-c/d	24/12
1 Kgs 17.20-21	b/b'	25/13
19.4b	a-b/c	9/10

\*\* \*\* \*

What are we to make of all this material? It may appear to some that the attempt to see in the syllabic length of the lines of the prayers significant patterns, a somewhat futile exercise in the observation of coincidence. Such a reaction would be too precipitate and shallow. For one thing even if the results are negative at least it will have shown that line length is not significant for our understanding of such products. But in fact we believe the results are significant. We are certainly not dealing with coincidental factors even if we could determine what is coincidental or not in such compositions. Of the 37 Laments and Lament-Petitions examined in this dissertation 28 show indications of having been constructed with a line length pattern in mind. Even if half the examples are disallowed 38% is still a significant number and too high (particularly among the Mosaic prayers) to be ignored.

But if we were to leave aside the syllabic length patterns there is no gainsaying the rhetorical structures we have identified. There is no coincidence here. Deliberate use has been made of sound and word patterns which make us believe we are dealing with material of a quasi-poetical form. Not all of it but certainly the majority and in particular the prayers from the epic stories of the Hexateuch. And a sample of secular

Laments and Lament-Petitions from early Israel<sup>34)</sup> shows that while rhetorical features such as *Inclusio* and *Chiasmus* are not confined in short speeches to lamentation prayers the number and sophistication of the rhetorical (and line length) patterns is unparalleled in their secular counterparts. We would contend therefore that the majority of prose Laments and Lament-Petitions in ancient Israel and in particular those from the epic traditions recalling Israel's beginnings reveal special compositional care and the use of a variety of rhetorical techniques found elsewhere only in a few similar compositions (e.g., Ex 14.11) and in the larger units or pericopes of epic narrative (e.g., Ex 17.1-7).

The analyses just undertaken indicate, therefore, that the Laments and Petitions were composed by men using a wide variety of literary and rhetorical conventions. These conventions provided the authors with the structures, forms and shapes not only of whole prayers but also of their constituent parts. The importance of the prayers to the ancient authors is indicated by the fact that such specialized treatment is only rarely found in other similar kinds of speech but before any dogmatic position may be arrived at in this regard we would need to examine all dialogue in the Hebrew narratives. In general the Laments and Lament-Petitions were composed with special care and attention and this marks them off from other speeches encountered in the narratives. There is rarely any stereotypes in their compositions. Monotony and rigidity in form does not exist. There is a spontaneity in the prayers which, except in one instance (Ex 32.11ff.), reflects the urgency of their situations.

## CHAPTER 10

We conclude this investigation into the prose lamentation prayers of pre-exilic Israel by looking briefly at the way in which ancient Israel conceived its relationship with Yahweh. This relationship provided the essential social context for the prayers and in particular its identification should enable us to understand why Yahweh was spoken to in the accusing and complaining terms we encounter in the Old Testament.

### I

In his monograph on the background to the forms of speech in the prophetic judgments on Israel H.E. von Waldow investigates the dispute with Yahweh at Massah-Meribah recorded in Exodus 17.1-7<sup>1)</sup>. He sees it as the sort of thing against which Yahweh defends himself in Jer. 2.4-13, 29-37 and Mic. 6.1-5. These speeches are defence addresses in the style of the ancient Israelite legal procedures which Hans J. Boecker had identified previously.<sup>2)</sup> For von Waldow the accusation and disputings of Exodus 17.1-7 also evidence Israelite forensic style and forms. They are not to be thought of as mere rhetorical metaphors but are to be understood as real court case material.<sup>3)</sup>

The reason for this legal speech according to von Waldow is the covenanted relationship between Israel and Yahweh. He accepts G.E. Mendenhall's thesis that the Hittite suzerainty treaties of the second millenium BC provide the model for the covenant relationship between Yahweh and Israel contracted at Sinai.<sup>4)</sup> In this relationship Israel is Yahweh's vassal people who is bound by oath to the treaty obligations (ten commandments) and to obey the suzerain and give him alone total loyalty<sup>5)</sup>. Blessings will attend such loyalty and curses are laid down for disobedience.<sup>6)</sup> Even questioning the suzerain's actions or murmuring against him is forbidden and those who do must be reported to him.<sup>7)</sup>

Von Waldow argues that the judgement passed by Yahweh against Israel through his messengers the prophets, is a legal action based on this covenant agreement.<sup>8)</sup> Yahweh indicts and condemns Israel for failing to fulfil the conditions of the covenant of loyalty to him alone and of justice within the community. Thus the curses are invoked on Israel's guilt. But the opposite course of action, namely Israel's indictment of Yahweh for failing to meet his obligations is, according to von Waldow, illegitimate because, if the Hittite model for the Israelite covenant is correct, such behaviour is ruled out by the nature of the suzerain-vassal relationship.<sup>9)</sup> Von Waldow finds support for this argument from the Old Testament itself. He cites the constant rebellion of the people in the desert<sup>10)</sup> and at Mt. Sinai<sup>11)</sup>, the condemnation of such behaviour in the Psalms<sup>12)</sup> and the book of Deuteronomy<sup>13)</sup>, and in particular Isaiah 45.9-13.<sup>14)</sup>

Von Waldow's examination of Exodus 17.1-7 is based on these presuppositions and he insists on interpreting it as an example of an illegal testing of God by Israel.<sup>15)</sup> By its action Israel transforms the unilateral suzerain-vassal treaty between Yahweh and herself into a parity treaty and by so doing exalts herself to be on a par with her Lord.<sup>16)</sup> This is clearly for von Waldow a violation of the Covenant and rebellion against the one who bestowed it<sup>17)</sup>. In other words von Waldow is claiming that Israel had no options open to her but those of obedience, loyalty and love. No matter what the situation Israel happened to be in she is expected to remain confidently expectant of her Suzerain's succour.

One main point in von Waldow's interpretation of Israel's relationship with Yahweh so modelled on the Hittite suzerain-vassal treaties needs to be underlined. The language used in the disputings between Yahweh and Israel did not have, as E. Wurthwein argued<sup>18)</sup>, a cultic *Sitz im Leben*. "The

form of the *Gerichtsleben* was borrowed from profane law court procedure... The expression of the covenant in legal categories suggested to the prophets the imitation of the law courts for their words addressed to Israel.... These forms of speech gave the prophets the possibility of...calling the people to account because they had forgone their right to be called God's people through their sin and their presumption."<sup>19</sup>)

However when such forms are used by Israel to address Yahweh no comparable legitimacy exists and such speech only further underlines Israel's rebelliousness and contumacy. Our interest is in this last point.

We accept von Waldow's belief that Israel used legal disputational language when addressing Yahweh but that such language was always regarded as illegitimate is debatable. In fact we would argue that early in Israel's history such *RIB* type speech was considered both allowable and proper within the covenant relationship that existed between Yahweh and Israel. We can approach this question from two sides. *First*, from the side of the vassal treaties of the second millenium by assuming that von Waldow is correct in his belief that they provide the model for understanding the Sinai Covenant, we believe we can show that such treaties laid obligations on the Suzerain and provided for the vassal to complain if such obligations were not fulfilled. The evidence for this comes from both the treaties themselves and the international correspondence of the period. *Second*, from the side of the Old Testament it can be shown that both individual Israelites and the nation disputed with and tested Yahweh quite legitimately. While there are no provisions in the covenant documents for such approaches - just as there are no provisions for complaints being directed towards Israel for her failure to fulfil her obligations - the fact that such speeches were directed



at Yahweh, which he apparently accepts and acts to rectify the situation giving rise to the complaint, is sufficient justification for assuming that the *RIB* complaint against Yahweh was legitimate in ancient Israel.

It is, however, not necessarily true that the concomitance of complaints against the suzerain in vassal-suzerain relationship and disputes with Yahweh in the Israelite covenant show that the latter relationship is modelled on the former. In fact the Israelite writers use many images to depict the Yahweh-Israel relationship all of which must be taken into account when assessing its nature. It is precarious to restrict the analogy of Yahweh's bond with his people to that of a great king with his servant or vassal.

## II

If we accept the Mendenhall thesis that the Hittite vassal treaties provide the secular model for understanding the early Israelite covenant with Yahweh, we are compelled to deny the absoluteness of their unilateral character on two grounds: the stipulations of the treaties and the correspondence available from the ancient world between treaty members.

It is demonstrable from the vassal treaties that the suzerain had oath-binding obligations towards his vassals and the vassals had the right to complain to their 'great king'. An example of the first point is to be found in the treaty between Suppililiumas and Aziras of Amurra:

"...but if any Hittite, [misbehaves and] shows evil intention towards Aziras and tries to get hold of either a town of his or a (piece of) land of his, thereby he will *transgress the oath*." <sup>20)</sup>

With this should be compared the Israelite oath to the Gibeonites when they tricked Joshua and the elders of Israel into making a covenant with them. The Gibeonites willingly accepted Israelite tutelage and the Israelites were under obligation not to violate their integrity (Jos 9. (N.8. vss. 14-21).

When Saul transgressed the covenant oath his family had to pay for it with the lives of seven male Saulides (2 Sam 21).

The second point, that vassals had the right of appeal, is illustrated by a provision in the treaty between Mursilis and Duppi-Tessub of Amurra:

"....if the Sun (Mursilis) gives you an order in secrecy (saying): 'Do this or that!' (if) that order cannot be executed, petition about it on the spot (stating): 'this order I cannot execute and *will not execute*, and the king will consider it then and there..' "<sup>21)</sup>

There is no parallel to this provision in the Sinai Covenant. However, as we have shown in section III of this chapter the Old Testament is alive with accusations and appeals to Yahweh made in a manner which assume their legitimacy and which have positive responses from Yahweh.

The Tell el-Amarna and Mari correspondence are the only evidence as far as we are aware to support our contention that vassals had the right to expect their suzerain to fulfil his contractual obligations toward them. M. Liverani has shown that the el-Amarna letters give a clear picture of the 'feudal' relationship that existed between the 'great king' Pharaoh of Egypt and the "minor kings" of Canaan.<sup>22)</sup> As their patron he had clear responsibilities to keep the peace in response to their fidelity and loyalty which was expressed primarily in the payment of tribute and the supply of forced labour and armed levies. When he failed to fulfil his obligations they had the right, which is heavily documented for us in the letters, to complain to him. The following examples of complaints are representative:

One petty king complains: "I have written to my lord for soldiers but no garrison has been sent and nothing whatsoever has been given me..." <sup>23)</sup>

Another angrily exclaims: "Are you incapable of doing anything?"<sup>24)</sup>

Yet another writes complaining that he is being judged unfairly:

"People are slandering me (to you)...

yet your majesty has not investigated my alleged crime."<sup>25)</sup>

It should be noted too that the expectation of succour from the suzerain is expressed as urgent appeals.

"My lord should hasten the despatch of riders or  
we are as good as dead..."<sup>26)</sup>

In the Mari letters other complaints are heard, charging the suzerain with false detention and slander.<sup>27)</sup> Demands to know how long the vassals have to wait for an answer are also heard.<sup>28)</sup>

Such correspondence is not confined to vassals addressing their suzerain. Right through the ancient Near East inferiors are heard addressing their superiors in a similar vein as if they have some kind of legal or moral claim on the latter to act for the former's good.

Examples of such correspondence abound but we quote two representative examples:

A regional governor to the governor of Nippur:

"And now my lord has abandoned, (?) me and [they have turned against  
(?)]me; now they (=the enemies) have come to me and asked me for  
the [city gate (?)], the sheep and the two-year old ewes. From where  
should I take (all this) so that I can hand (it) over?..

I have been abandoned in my misfortune"<sup>29)</sup>

And an Assyrian official is written to by one Ashurrisna using striking *RIB* type language:

"Why does my lord take no notice? I plead like a dog. Up  
to now I have written three letters to my lord. Why is my  
lord displeased so as to refuse to reply to my letters?"<sup>30)</sup>

Thus in the ancient Near East during the period covered by the Old Testament both at national and international levels underlings in general and vassals in particular had the right, which they obviously took advantage of, to write letters of complaint and rebuke their superiors. There can be little doubt that von Valdow's thesis on this point is wrong. There is of course a considerable difference between legitimate complaint and sedition. It is the latter which is prohibited in the treaty formulations. The former is allowed and was freely indulged in.

To conclude this section we would draw attention to those examples in the Old Testament of secular complaints in which the king is rebuked legitimately. Shimei gets away with cursing him (2 Sam 16.5-8). Joab takes David to task for failing in his duty (2 Sam. 19.6f). David's servants question him over his behaviour after the death of his son (2 Sam 12.21) and the wise woman of Tekoa on the instigation of Joab criticizes him for his treatment of Absalom (2 Sam 14.13). These all concern David and it is striking that after David except for prophetic rebuke *RIB* type speech is not addressed to a king either in the north or the south.

### III

There are in the Old Testament numerous instances of dispute with Yahweh in which the disputing party is apparently not rebuked by Yahweh in any way and the justice of his case confirmed in one way or another by the satisfaction of his need. We refer to the prayers already examined and our exegesis of them:

Gen 4.13-14;      Gen 15.2-3;      18.23b-25;      20.4b-5;      Ex 5.22-23;  
                  17.2,7;      32.11-13;      33.12-13;      Num 11.11-15;      11.21-22;  
 12.13; 21.5 ; Jos 7.7; Jud. 6.13; 21.3; [cf. I Sam 16.2.]; 2 Sam 24.17,  
 1 Kgs. 17.20-21, 19.4; 2 Kgs 2.14b.

In all these prayers the response is positive and yet the language corresponds to the *RIB* language of the speeches of prophetic judgment and the legal assizes.<sup>31)</sup>

In addition to these prose lamentations we may also mention *Jeremiah's* disputes with Yahweh. Using the language of disputation he accuses Yahweh of injustice, double dealing and outright deception: Jer. 12.1-4, 15.18 and 20.7<sup>32)</sup>. The answer Yahweh gives to the first two of these attacks show no sign of condemnation of Jeremiah for using such intemperate language. Indeed Yahweh reiterates the promise made at his call (15.20 cf. 1.18-19). Job too makes violent attacks on Yahweh's integrity and pours scorn on his so called friends' defence of Yahweh's justice and propriety: 7.7-21(!); 9.14-10.22; 13.19-14.22; 19.5-12; 23.1-24.17.<sup>33)</sup> Yet he is not cast out from God's presence. Indeed he is vindicated and an answer, of sorts, is given. At least it appears to satisfy Job! One scholar even goes so far as to argue that God admits he is himself in the wrong by recompensing Job double for the loss of his livestock!<sup>34)</sup> The language of legal disputation is also found in the prayer of *Habakkuk* (1.2-4, 12-17)<sup>35)</sup> which is similar to the Individual Lamentations of the Psalms which complain of Yahweh's inaction and failure to deliver his faithful from their enemies or heal their sickness (e.g. 13; 22; 43; 88). The national *RIB* against Yahweh is well illustrated in the communal Psalm of Lamentation (44, 60, 74, 79 and 89.32ff.). The Songs of Thanksgiving which are frequently attached to the Lamentations bear witness to the acceptance of the complaints and accusations by Yahweh (e.g. 22.23-32; 28.6-7; 31.20-25; 57.9-12; 63.4-6; 69.31ff; 71.14ff; 86.12f; 144.9f.)<sup>36)</sup>

These examples from all strands of the Old Testament are too weighty to be explained away or ignored. What was the character of the relationship between Yahweh and Israel that allowed them to be offered? And what caused the change



to the negative view met with in Deutero-Isaiah?

#### IV

It has been established that the Hittite suzerain-vassal treaties laid obligations on the suzerain as well as on the vassal; that it was not as unilateral as many scholars would have us believe. These obligations were sealed by an oath and bound the suzerain primarily to protect the vassal and to respect his rights and integrity. It was also shown that vassals did complain to their suzerain and in doing so exercised a right generally to be seen in correspondence of the second millenium of inferiors to superiors who are accused of failure to do their duty. Even the Old Testament records the words of complaint spoken by subjects to their king.

If there is any truth, therefore, in the assertion by Mendenhall and others that the Sinai covenant was modelled on the Hittite vassal treaty form we should expect to find complaints being made by Israel to Yahweh when things went wrong. And this is exactly what we do find. Certainly the vassal treaty cannot be appealed to in support of the view which is relatively late that the *RIB* with Yahweh was illegitimate. But then again the fact that Israel and individual Israelites complained to Yahweh does not prove that the relationship, which the right to complain assumes, was understood primarily in terms of a vassal-suzerain contract.

The relationship between Yahweh and Israel cannot be confined to one secular analogy. For instance there are a number of situations which the vassal treaty model does not cover. One of these, for example, is the call sequence and its accompanying dialogue between Yahweh and his prospective servant. Another is the fact that in ancient Israel it was believed that the covenant provided for a continual presence of Yahweh in the midst of his people. On the contrary it would appear from the correspondence that the suzerain was not particularly interested in his vassals as long as they paid their dues and his presence was only felt if they rebelled against him. Yahweh



on the other hand is vitally interested in his people<sup>37)</sup>. His Name or character is bound up with them. In order to express the depth and vitality of this relationship a whole range of metaphors is used which in some ways make the vassal-suzerain picture somewhat pale in comparison. In fact a wide variety of human social relationships are used to depict that between Yahweh and Israel and the only one which approaches the vassal-suzerain model is that which describes Yahweh as king and Israel as his people (Pss 44.4 ;48.2).<sup>37a)</sup> Other images are:

- Master and Servant (Pss 19.12,14; 89.40; 116.16);<sup>37b)</sup>
- Husband and wife (Jer 3.20; Isa 50.1; 54.6; Hos 2.2)<sup>38)</sup>
- Father and son (Ps 89.26; Jud 2.77; 3.29)<sup>39)</sup>
- Mother and child (Num 11.12).

None of these images can be excluded from consideration when one thinks about the context in which accusations and complaints were directed to Yahweh. The first three are specifically regulated in ancient Israel by means of oaths and commitments within a covenant bond. The last two are natural relationships which give a dimension of tenderness and emotional attachment only shared by the husband-wife image. And even these are used to picture covenant relationships in the ancient world.

The covenant between Yahweh and Israel, therefore, was a multifaceted relationship which cannot be confined in concept to any one analogy of human society. It is against this background with its variegated pictures of love and fidelity, loyalty and responsibility, protection and care, discipline and punishment, frankness and justice, that we are to set these prayers. The language of complaint must not be seen as simply stemming from one secular model since, while it partakes of the forms of the law court, it is spoken in contexts which assume a relationship transcending the normal human relationships yet participating in the truth of them all.

### A COMPARATIVE LIST OF LAMENTATIONS BASED ON GUNKEL'S ANALYSIS

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Reference	Translation and Form	Parties	Subject	Context	Parallel
<b>I-VERB</b>	<b>A. QAL :- Absolute:</b>				
1 Ex. 21:18	And when men quarrel (רִיבָּהּ) and one strikes the other...	man vs. man	not given	law	nil
2 Isa. 3:13	Yahweh stands to indict (רִיבָּהּ) he stands up to judge the peoples	Yahweh vs. peoples	exploitation of poor	judgment of the rulers of the people	נפטר דין
3 Isa. 19:20	Yahweh shall send them a saviour and he shall avenge (רִיבָּהּ) (them)...	Saviour vs. enemies	oppression of Israel	promise of salvation after appeal for help	יפלו יצליחו
4 Isa. 57:16	For I shall not punish (רִיבָּהּ) for ever...	Yahweh vs. Israel	past sins	promise of salvation to Israel in Exile (1)	קצף יכחולו
5 Hos. 4:4	Only let none accuse (רִיבָּהּ)...	Yahweh vs. Israel	Israel's accusations of Yahweh	judgment of Israel	-
6 Amos 7:4	The Lord Yahweh was calling for a trial (רִיבָּהּ) by fire	Yahweh vs. Israel	not given	Visions of judgment	-
7 Psalm 103:9	He does not punish (רִיבָּהּ) for ever...	Yahweh vs. Israel (1)	sin	Praise of Yahweh	נשר
8 Prov. 25:8	Do not hastily go out to quarrel - with על :	man vs. man	not given	traditional wisdom	-
9 Gen. 26:21	They dug another well and they (Geras's herdsmen) disputed it as well	Geras's herdsmen	water rights	aetiology	-
10 22	...they dug another and they did not dispute it (לא רִיבָּהּ) - with suffix	Isaac's herdsmen			-
11 Isa. 27:8	When you send her away (into Exile) you punish her (תִּרְיֶבְנָהּ)	Yahweh vs. Israel	guilt of Jacob	promise of salvation	שלחו פ
12 Job 10:2	Inform me why do you punish me? (תִּרְיֶבְנִי)	God vs. Job	not given	Job's appeal to God	-
13 Deut. 33:8	Whom (Levi)... you tried at the Meribah waters (תִּרְיֶבְהוּ) - with רִיבָּהּ (without את)	Yahweh vs. Levi	loyalty	Moses' blessing of Levi	בסודו פ
14 Mic. 7:9	I shall bear the anger of Yahweh... until he avenges me (רִיבָּהּ רִיבָּהּ)	Yahweh vs. Micah's enemies	suffering	lamentation over suffering = Yah's anger	עשה משפט נר, גל, נקצ, נשפט
15-19 Similarly	Pss. 43:1; 74:22; 119:154; Prov. 22:23; Lam. 3:58 (See II. Substantive: 30, 35-37, 44, 55)				
20 Prov. 25:9	Argue your own dispute with your neighbour (רִיבָּהּ רִיבָּהּ) (with את)	man vs. man	not given	instruction	-
21 I Sam. 24:16	May Yahweh see and avenge me (וירב את רִיבִי)	Yahweh vs. Saul	Saul's pursuit of David	David's speech to Saul	ספט דין
22-24 Similarly	I Sam. 25:39; Jer. 50:34; 51:36; (See II. Substantive: 11, 12, 23, 24)				נצל נקם גאל
25 Prov. 23:11	He shall avenge their cause on you (רִיבָּהּ את רִיבָּהּ) - with accusative nouns	fatherless vs. exploiters	removal of ancient landmarks	instruction	-
26 Isa. 1:17	Defend the fatherless, avenge the widow	rulers vs. tyrants	exploitation	judgment speech against rulers	שפט
27 51:22	Yahweh... shall avenge his people (יִרְבֶּה עַמּוֹ)	Yahweh vs. Babylon	treatment of Jerusalem	introduction to an oracle of salvation	-
28 Gen. 26:20	The herdsmen of Geras disputed with Isaac's (וירבו עִם) (רִיבָּהּ עִם)	see above nos 9 & 10			-
29 Ex. 17:25	Why do you dispute with me? (מָה תִּרְיֶבְנִי עִמִּי)	Israel vs. Moses	demand for water	no water to drink	נסה פ
30 Nu. 20:3	The people disputed with Moses. (וָעָם... וָעָם)	ditto	no water	ditto	-
31 Ju. 11:25	Did he ever dispute with Israel? (הֲרִיבָּהּ עִם יִשְׂרָאֵל)	Moab vs. Israel	land, territory	international dispute between Moab & Israel	לחם פ
32 Pr. 3:30	Do not dispute with a man (אל תִּרְיֶב עִם) for no reason	man vs. man	not given	instruction	-
33 Job 9:2	If he (God/man) disputes with him (man/God) he does not answer...	God and man	human tragedy	Job's complaint	-
34 13:13	Who is he who shall dispute with me? (מִי יוֹדֵעַ רִיבָּהּ עִמִּי)	man(?) vs. Job	Job's innocence	ditto	שפט
35 23:6	Would he dispute with me in the greatness of his power?	God vs. Job	Job's suffering	Job's desire to argue his case with God	עם יר
36 40:2	Shall he who disputes with Shaddai correct him? (הֲרִיבָּהּ עִם שְׁדַי יִשְׁפֹּט)	man vs. Shaddai	ditto	ditto	יכחל יא
37 Neh. 13:25	Then I quarrelled with them and cursed them... (וָרִיבָּהּ עִמָּם)	Nehemiah vs. Elders	marriage to foreign women	Nehemiah's reforms	קלל יא
38 Ex. 17:7	because the Israelites made trial of... Yahweh (רִיבָּהּ... אֱלֹהֵי יִשְׂרָאֵל)	Israel vs. Yahweh	no water	aetiology	נסה
39 Nu. 20:13	Where the Israelites disputed with Yahweh (רִיבָּהּ אֱלֹהֵי יִשְׂרָאֵל)	Israel vs. Yahweh	no water	aetiology	-
40 Ju. 8:1	And they disputed violently with him (וָרִיבּוֹן אֶתוֹ בְּקוֹמָה)	Ephraim vs. Gideon	failure to call them to battle	return of Gideon from victory over Midianites	החז
41 Neh. 5:7	Then I disputed with/accused the nobles... (וָרִיבָּהּ אֶת-)	Nehemiah vs. Elders	ditto	breaking the Law	-
42 Mic. 6:1	Rise, dispute with the mountains (רִיבָּהּ בְּתֵּהֶם הַהָרִים)	Israel vs. mountains	witness of the mountains against Israel's apostasy	Nehemiah's reforms	קול
43 Isa. 45:9	Woe to him who disputes with his maker! (וָרִיבָּהּ אֱלֹהֵי יָצָרוֹ)	Israel vs. Yahweh	Choice of Cyrus	defence of Yah's plan	יפלו
44 Isa. 49:25	I shall dispute with your disputers (וָאֲנִי תִּרְיֶבְכֶם... אֶתְכֶם)	Yahweh vs. enemies	oppression	oracle of salvation	שפט
45 50:8	Who shall accuse me? (מִי יִרְיֶב אֹתִי)	Servant vs. adversary	opposition	confession of confidence in Yah's help	בעל משפט
46 Jer. 2:9	Once more I shall indict you (אֲרִיב אֶתְכֶם)	Yahweh vs. Israel	infidelity	transition from description of past sins to an accusation of present sins	-
47 Ps. 35:1	Yahweh, dispute with my accusers (רִיבָּהּ יְהוָה אֶת יֹרְיָי)	Yahweh vs. Psalmist's enemies	unwarranted attacks	lamentation	לחם
48 Gen. 31:36	Jacob became angry and disputed with Laban (וָרִיבָּהּ בְּלָבָן)	Jacob vs. Laban	wrongful accusation	Laban's search of Jacob's baggage	חרו
49 Ju. 6:32	Let Baal dispute with him! (וָרִיבָּהּ בָּאָל)	Baal vs. Gideon	destruction of altar	contention between Joash & city elders	-
50 Hos. 2:4	Dispute with your mother, dispute! (רִיבּוֹ בְּאִמִּי)	children vs. mother	infidelity & illegitimacy	judgment speech against Israel by Yah	-
51 Deut. 33:7	Be his hands disputing for him (תִּדְּיוֹ רַב לּוֹ)	Yahweh vs. enemies	attack	Moses' blessing	עזר
52 Ju. 6:31	Will you dispute for Baal? ...Whoever disputes for Baal will die at dawn. If he is God let him defend himself! (וָרִיבָּהּ לּוֹ)	Joash vs. town's elders	destruction Baal's altar	contention between Joash & town's elders	שפט
53 Job 13:8	Will you dispute for God? (לָאֵל תִּרְיֶבּוֹן)	God vs. man	Job's friends' attacks on Job's attitude	Job's defence	נשא פנים
54 Ju. 21:22	And when their fathers... come out to contend with us (וָרִיבּוֹ אֵלֵינוּ)	Shilohites vs. Benjamites	abduction of daughters	sequel to destruction of Benjamin	פסע
55 Jer. 2:29	Why do you contend with me? (לָמָּה תִּרְיֶבְנִי אִלַּי)	Israel vs. Yahweh	apostasy	series of accusations against Israel	יר משפט
56 Jer. 12:1	Though you are in the right, Yahweh, yet I shall contend with you (וָרִיבָּהּ אִתְּכֶם)	Jeremiah vs. Yahweh	prosperity of wicked	lamentation	-
57 Job 33:13	Why do you contend with him, saying... (מָדוּעַ אֲלֵיו רִיבּוֹן)	Job vs. Yahweh	God's silence	Elihu's rebuttal of Job's accusations	-
58 I Sam. 2:10	Yahweh will shatter those who rebel against him. (תִּרְיֶבְנֵם)	Yahweh vs. opponents	not given	Hannah's Song	יעזב על
59 Hos. 4:4	But your people is as those who rebel against me, O priest! (כִּי-רִיבָּהּ אֶתְכֶם)	People vs. Yahweh	not given	oracle of judgment against Israel	-



Reference	Translation and Form	Parties	Subject	Context	Page
<b>II. SUBSTANTIVE A. רִיב</b>					
1 Gen. 13:7	There was a quarrel (וַיִּהְיֶה רִיב בֵּין) between Abram & Lot's herdsmen	herdsmen	insufficient pasturage	Abram's return to Bethel from Egypt	
2 Ex. 23:2	You shall not answer in a dispute to turn aside after the majority to pervert (justice) (וְלֹא תִפְעֹל עִלְיָוָה)	man vs. man	not stated	laws relating to decisions given in disputes at the Gate	
3 3	You shall not be partial to the poor in his dispute (בְּרִיבוֹ)	poor vs. others	not stated	laws relating to decisions given in disputes at the Gate	
4 6	You shall not pervert the justice due to the poor in his dispute (בְּרִיבוֹ)	ditto	ditto	laws relating to decisions given in disputes at the Gate	
5 Deut. 1:12	How can I bear on my own ... your disputes (רִיבֵיכֶם)	Israelite vs. Israelite	ditto	appointment of judges to decide disputes	
6 17:8	If a matter of judgment is too difficult for you ... matters of dispute in your gates (בְּרִיבוֹתַי) then you shall go to ... the Levitical priests ...	ditto	murder, oath and assault	ditto	(פס')
7 19:17	The two whose dispute is before Yahweh shall stand up. (וְהָם הָרִיב)	ditto	crime	laws concerning malicious witnesses	
8 21:5	to decide every dispute (בְּלִיבֵי) and every assault	ditto	homicide	procedure of execution for unsolved murder	
9 25:1	When there is a dispute between men ... (רִיב בֵּין)	ditto	not stated	laws re. sentencing Ammonites' slaves	
10 Ju. 12:2	(Lit) I was a disputant (אִישׁ שֶׁרִיב) I, my people and the Ammonites	Ammon vs. Jephthah	Ammon's incursions into Israel → war	Ephraim's war with Jephthah	
11 I Sam. 24:16	See Note (same)				
12 25:39	Blessed be Yahweh who has avenged me ... (וְיִבְרַךְ אֱלֹהֵינוּ)	David vs. Nabal	insult	David's prayer on hearing of Nabal's decease	
13 II Sam. 15:2	everyone who had a dispute to bring to the king (וְכָל אִישׁ שֶׁרִיב)	man vs. man	not stated	Absalom's rebellion	
14 4	everyone who had a dispute and a claim (וְכָל אִישׁ שֶׁרִיב וְדָעֵה)				
15 22:44	(Ps. 18:44) You delivered me from ... (מִכָּל רִיב וְעִלְיָוָה)	people vs. David	(rebellion?)	Psalm of praise	
16 Isa. 1:23	The widow's dispute does not come to them (princes) (רִיב אַלמָנָה)	widow vs. others	not stated	condemnation of rulers	
17 34:8	Yahweh has ... a year of requital for Zion's dispute (לְרִיב צִיּוֹן)	Zion vs. Edom	not stated	Yahweh's judgment against Edom	
18 41:11	Those who dispute with you will be destroyed ... (אֲנֹשֵׁי רִיבְכֶם)	Israel vs. enemies	not stated	Yahweh's judgment against Israel in exile	
19 41:21	Bring your dispute near (for judgment) (רִיבְכֶם)	Yahweh vs. gods	divinity of gods	dispute/challenge by Yahweh to other gods	
20 Jer. 11:20	(Lit) for to you I have committed my cause (אֶת-רִיבִי)	Jeremiah vs. enemies	opposition	lamentation (arose)	
21 15:10	Woe is me, my mother, ... a disputer & contender with the whole land (וְיִשְׂרָאֵל)	Jeremiah vs. land	effect of curse of Yahweh on the people	judgment speech against nations	
22 25:31	For Yahweh has a dispute with the nations (רִיב לְיָיִךְ)	Yahweh vs. nations	wickedness	judgment speech against nations	
23 50:34	He will surely avenge them (רִיב יִבְרַךְ אֱלֹהֵינוּ)	Israel vs. Babylon	captivity of Jews	judgment speech against Babylon	
24 51:36	I am indeed avenging them. (הִנְנִי רִיב אֶת-בָּבֶל)	Israel vs. Babylon	despoiling of Zion	judgment speech against Babylon	
25 Eze. 44:24	If a dispute they shall stand for judgment (עַל-רִיב)	man vs. man	not given	rules for life in the restored Jerusalem	
26 Hos. 4:1	For Yahweh has a dispute with the inhabitants (רִיב לִיהוּדָה)	Yahweh vs. Israel	breaking the Law	judgment speech against Israel	
27 12:3(2)	Yahweh has a dispute with Judah (רִיב לִיהוּדָה)	ditto	injustice	judgment speech against Israel	
28 Mic. 6:2	Hear, O mountains, the dispute of Yahweh ... (אֶת-רִיב יְהוָה)	ditto	injustice (idolatry)	judgment speech against Israel	
29 4	for Yahweh has a dispute with his people ... (רִיב לִי עַם יִשְׂרָאֵל)	ditto		judgment speech against Israel	
30 7:9	...until he avenges me. (See I VERB: 14)				
31 Hab. 1:3	There is a dispute (רִיב) and a court case results. (וְיִבְרַךְ לְשׁוֹנֵת)	man vs. man	not stated	lament over the situation in the land	
32 Ps. 31:21	You shelter them in your tent from contentious men (מִכַּף רִיבֵי הַנָּפִלִים)	Yahweh vs. wicked	plots of the wicked	lamentation	
33 Ps. 35:23	Awake ... to my cause, my Lord and my God (וְקִיּוּמָה לִי-יְיָ)	faithful vs. wicked	lies & false accusations	ditto	
34 55:10	For I have seen violence and strife in the city (חָסֵד וְרִיב)	ditto	ditto	ditto	
35 43:1	Avenge me and give me judgment (רִיבָה לִי)	Yahweh vs. sinners	deceitfulness of the wicked	national lamentation	
36 74:22	Arise, O God, avenge yourself (רִיבָה לִי)	Yahweh vs. sinners	deceitfulness of the wicked	national lamentation	
37 119:154	avenge me and redeem me (רִיבָה לִי)	pious vs. persecutor	opposition	individual lamentation	
38 Prov. 15:18	One slow to anger calms down a quarrel (רִיב)	man vs. man	not given	instruction	
39 17:1	a house full of feasting and strife (וְבֵית רִיב)	ditto	ditto	wisdom saying	
40 17:14	before the quarrel breaks out leave it (וְהָרִיב נִטָּשׁ)	ditto	ditto	ditto	
41 18:6	A fool's lips start a quarrel (רִיבָה לִי)	ditto	ditto	ditto	
42 17	The first with his accusation (בְּרִיבוֹ) seems to be right (נִצָּחַת מִרְיָה)	ditto	ditto	ditto	
43 20:3	Honour to the man who turns from a dispute (וְהָרִיב נִטָּשׁ)	ditto	ditto	ditto	
44 22:23	for Yahweh will avenge them. (רִיבָה לִי)	poor vs. others	robbery & injustice	instruction	
45 23:11	he will avenge them. (רִיבָה לִי)	fatherless vs. others	removal of ancient landmarks	ditto	
46 25:9	See I VERB: 20				
47 26:17	He who intervenes in a quarrel not his ... (וְהָרִיב נִטָּשׁ)	man vs. man	not given	wisdom saying	
48 21	... so is a quarrelsome man for kindling strife (וְהָרִיב נִטָּשׁ)	ditto	ditto	ditto	
49 30:33	... pressing anger produces strife/quarrel (וְהָרִיב נִטָּשׁ)	ditto	ditto	ditto	
50 Job. 13:6*	Pay attention to the accusations of my lips.	Job vs. God	Job's situation	Job's complaint	
51 29:16	and the dispute of one I did not know I took up	man vs. man	not given	Job's complaint that God does not accuse	
52 31:35	and my accuser had written a charge (against me) (אִישׁ רִיבִי)	Shaddai vs. Job	not given	series of self-accusings	
53 31:13	if I rejected the cause of my slave or servant/girl when they had a dispute with me (בְּרִיב עַבְדִּי)	slave or vs. Job	ditto	to demonstrate innocence	
54 Lam. 3:36	to subvert a man in his dispute (בְּרִיבוֹ)	man vs. man	ditto	to parent's side	
55 58	My Lord, you have avenged me (וְיִבְרַךְ אֱלֹהֵינוּ) & redeemed me. (וְקִיּוּמָה לִי)	Israel vs. enemy	injustice, plots	an expression of hope	
56 II Chron. 19:8	for the judgment of Yahweh and for the dispute (רִיב) ??	man vs. man	not given	Jehoshaphat's legal reforms	
57 :10	whenever a dispute comes to you from your kinsmen (בְּלִיבֵי)	man vs. man	bloodshed, law breaking	ditto	
<b>B. מְרִיבָה</b>					
58 Gen. 13:8	Let there be no dispute between you and me (מְרִיבָה בֵּינֵינוּ)	Abram vs. Lot	herdsmen's dispute over-grazing rights	the patriarch's settlement at Bethel	
59 Num. 27:16*	Because you rebelled against my command ... when the assembly disputed (מְרִיבַת הָעֵדָה)	people vs. Yahweh	water	recapitulation by Yahweh of Moses' rebellion	
<b>C. מְרִיבָה</b>					
60 Isa. 43:25	I will dispute with your disputers. (See I VERB: 43)				
61 Jer. 18:19	Give heed to me, O Yahweh, and hear the voice of my accuser	Jeremiah vs. enemy	plots, accusations	petition to Yahweh against enemies	
62 Ps. 35:1	Dispute, O Yahweh, with my disputers. (See I VERB: 43)				

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9. *Op.cit.*, 174.
10. Cf. J. Bright, *Early Israel in Recent History Writing*, SBTh (1st series) 19 (London: SCM, 1956) *passim* and S. Herrmann, *op.cit.*, 38-50. The latter writes, "Thus we are left ultimately with only the mighty figure of Moses, which cannot be put aside as invention or interpolation, but which is constitutive for the whole account" (41f). Cf. however V. Fritz, *loc.cit.*, and 135f, who also says, "Moses ist in diesem Überlieferungsgut traditionsgeschichtlich nicht ursprünglich verwurzelt, seine Gestalt ist aus der sog. Midianschicht in die übrigen Erzählkomplexe eingedrungen. Abgesehen von der Meribaüberlieferung war eine Verhaftung der verschiedenen Traditionen in Kadesch nicht erkennbar. Sammlung und Weitergabe des Traditionsgutes sind wahrscheinlich am Heiligtum von Beerseba erfolgt, das als kultischer Mittelpunkt der Südstämme nach der Landnahme gelten kann."
- "Bei der Übernahme der vorjahwistischen Sammlung hat der Jahwist die Wüstenüberlieferung erweitert und umgedeutet. So hat der Jahwist Ex 17.8-16 altes Überlieferungsgut aufgenommen, um Josua in der Wüstenüberlieferung zu verhaften und mit der Übernahme einer an Mirjam gebundenen Erzählung Num 12 eine weitere Moseerzählung gebildet. Außerdem hat der Jahwist an den literarischen Übergängen mit Ex 15,22-25a, Num 10,33a 11,1-3 und Num 21, 4b-9 weitere Erzählungen geschaffen und in die Wüstenüberlieferung eingefügt. Bei seiner umfangreichen Überarbeitung hat er die Gestalt des Mose weiter in den Mittelpunkt der verschiedenen Erzählungen gerückt und die Mittlerstellung Moses stärker betont."
- Fritz stands in opposition to F. Schnutenhaus, *Die Entstehung der Mosestraditionen* (Heidelberg: typewritten dissertation, 1958); R. Smend, *Jahwekrieg und Stämmebund*<sup>2</sup>, FRLANT 84 (Göttingen: Vandenhoeck & Ruprecht, 1966); A.H.J. Gunneweg, *Moses in Midian*, ZThK 61 (1964) 1-9; H. Seebass, *op.cit.*, 85 n.146.
11. See below p.79ff.
14. N.Habel, *op.cit.*, R. Kilian, "Die prophetischen Berufungsberichte", *Theologie im Wandel*, Tübinger Theologische Reihe I (München: 1967) 356-76; W. Richter, *Die sogenannten vorprophetischen Berufungsberichte* (Göttingen: Vandenhoeck & Ruprecht, 1970); W. Zimmerli, "Zur Form- und Traditionsgeschichte der prophetischen Berufungserzählungen", *Ezekiel I*, BK XXIV (Neukirchen: Vluyn Neukirchener 1962) 16-21; cf. E.J. Young "The Call of Moses" I, *WThJ*, 29 (1967) 117-35; II, *WThJ*, 30 (1968) 1-23, and Childs, *Exodus*, 53ff.
15. *Op.cit.*, 298.
16. *Ibid*, Habel includes vs 13 in the introductory word. I would prefer to place it with (d) "The Objection".

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## Notes for Chapter I.

1. Most works on religious phenomenology assume that their readers know what prayer is since none of them define it! E.g., W.E.Kristenson merely begins his chapter on prayer, "Prayer is the most characteristic expression of religious life and the only religious act which takes place in all religions", *The Meaning of Religion*, (The Hague: Martinus, 1960), 417. Similarly Geo Widengren, *Religionsphänomenologie*, (Berlin: de Gruyter 1969), and G. van der Leeuw, *Religion in Essence and Manifestation*, (London: Allen and Unwin, 1964) omit any description of prayer itself. While it may be conceded that M. Eliade has produced only one volume of his projected work on the phenomenology of religion the fact that he nowhere mentions prayer as an important religious datum nor brings it forward as an example of hierophany is a serious defect (*Patterns in Comparative Religion*, (New York: Meridian, 1963)). In *DCR* the article "Prayer" by S.G.F. Brandon offers no definition. Neither does F. Heiler in *RGG*<sup>3</sup> II/1209ff.. Only in *ERE* among all the general works on comparative religion consulted was a definition of prayer discovered: "In its most simple and primitive form prayer is the expression of a desire, cast in the form of a request, to influence some force or power conceived of as supernatural" (vol.10, 154a; cf. 171a).
2. We shall see later how the concept of God and his relationship with Israel affected not only the content of the prayers but also their form.
3. Examples of this type of prayer is found in the Psalms. For praise: "O praise Yahweh. I will praise Yahweh with all my heart..." (111.1)
4. "Yahweh do not pass judgment on me in your anger..." (6.2)
5. "May Yahweh answer you in the hour of trouble..." (20.2)
6. "I will praise you, O Yahweh, with all my heart..because (kî) you have given judgment in my favour..." (9.2, 5)  
It is not easy to distinguish between the Psalms of Praise and Psalms of Thanksgiving; See C. Westermann, *The Praise of God in the Psalms*, (London: Epworth, 1966), for a detailed examination of the forms which he prefers to describe as two sorts of praise: the *factual* (e.g. Pss. 116, 30, 18, 107, 118, 138, 34) and the *descriptive* (e.g. 113, 117, 33, 36, 105, 111, 135, 136, 146).
7. By "lamentation" is meant a verbal expression of an intensely emotional experience related to suffering of one kind or another. See below p.5. It can also be used to describe the *Gattung* or literary type of that name or certain elements within it. Here "lamentation" describes expressions of self pity, e.g. "I'm wearied with groaning, all night long my pillow is wet with tears, I soak my bed with weeping" (Ps. 6.6), and descriptions of the actions of enemies, e.g. "All who see me jeer at me, make mouths at me and wag their heads" (Ps 22.8).
8. "Complaint" is used to describe accusations and reproaches levelled against God in the 2nd person, e.g. "My God, my God, why have you forsaken



me and are far off from saving me, from heeding my groans? O my God, I cry in the day time but you do not hear, in the night I cry but get no respite," Ps. 22.2-3.

9. "Wash away all my guilt and cleanse me from my sin; for full well I know my misdeeds and my sins confront me.." Ps. 51:3-4
10. "May Yahweh bless his people with peace," Ps.29.11, cf., 134.3.
11. "Curses he loved; let curses fall on him!" Ps. 109.17.
12. The oath is a prayer for hurt to befall the petitioner if his vow or promise is not fulfilled. There are a number of vows in the Psalms (e.g. 13.5-6; 69.29-31; 132.3) but for the oath formula we have to go to the historical books: "Yahweh do to me and more also if I do not..." (e.g. I Sam. 25.22; II Kgs. 6.31).
13. "Prayer", *EB* 20 (1920), 419a.
14. *Prayer: A Study in the History and Psychology of Religion*, (E.T.) (New York and London: Oxford University Press, 1932), 358.
15. *The Idea of the Holy*, (Harmondsworth: Penguin, 1959).
16. *Ibid.* 19ff.
17. *Ibid.* 26-25.
18. Much of what has been said here is dependent on D.Z. Philipps, *The Concept of Prayer* (London: Hodder), chap. 1.
19. This statement is debatable but for all that it represents a conviction held by the writer. It seems to me that for a non-believer to analyse the prayers of others would be to some extent like a male trying to analyse the emotional states of a female in child-birth or a tone deaf person attempting a critique of a tone-poem.
20. Cf. Kristensen, *op.cit.*, 417. However, some would question whether the Australian Aborigines pray in their traditional faith. E.A. Worms feels that this may be due to our lack of understanding and the narrowness of our Western styled definition of prayer. He believes that in their *corroborees* or sacred dances and secret rites they communicate directly with the sacred beings of the "dream time" and express their requests and needs by means other than verbal forms ("Religion" in *Australian Aboriginal Studies* (edit. by W.E.H. Stanner and H. Sheils), (London: Oxford Uni. Press 1964), 231.) Mrs. K.L. Parker made similar remarks some 60 years ago (*The Euahlabi Tribe*, (London: Murray, 1905), 79f.). The trouble with such assertions is that they demand special treatment for a unique group of people in order to reduce them to the common denominator of the rest of mankind. If prayer as commonly understood is verbal communication with the Sacred world then the Aborigines do not pray. We must use other terminology to designate their and others' non-verbal communication. It is

fruitless to try and defend Aboriginal religion by broadening out our traditional concepts to include their prayers. It does not follow that the absence of prayer as we understand it makes their religion any less "valuable" than ours. Aboriginal communication with God may be just as effective as Christian or Muslim. It cannot however be called prayer.

21. See especially G. Widengren, "Evolutionism and the Problem of the Origin of Religion", *Ethnos* (1945), 77ff. and *Religionsphänomologie*, chap. 1.
22. J. Frazer, *The Golden Bough*<sup>3</sup>: *The Magic Art and the Evolution of Kings*, (London: MacMillan, 1955) Vol. I, Pt. I, 52ff. For a thorough-going criticism of all theories on the origins of religion see E.E. Evans-Pritchard, *Theories of Primitive Religion*, (London: O.U.P., 1965).
23. E.g. R.R. Marrett, *Threshold of Religion*,<sup>2</sup> (London: O.U.P., 1914) chap. 2 and "From Spell to Prayer", *Folklore* XV (1904) 132-165; P. Radin, *Primitive Religion*, (New York: Grosset and Dunlop, 1952) chap. 14; and B. Malinowski, *Magic, Science and Religion and other Essays*, (New York: Doubleday, 1948); cf. M. Weber, *Sociology of Religion*, (Boston: Beacon, 1963), 25-27. Malinowski's essay is a clear demonstration of how a first class scholar can be led astray by an *a priori* position on the evolution of religion. It is interesting to note that in his book on prayer Heiler never once discusses the spell: prayer relationship (*op.cit.*). But in his article on prayer in *RGG*<sup>3</sup> he writes: "Obwohl die Theorie, nach welcher das Gebet unmittelbar aus dem Zauberwort hervorgegangen sei, ebenso unwahrscheinlich ist wie die andere, nach welcher der Fehlschlag der Magie den Menschen zum Anruf höherer Wesen geführt hat, ist das Problem der Priorität des Gebets oder des Zauberspruchs bis heute nicht gelöst." (II.1209a).
24. According to Freud primitives only see what they want to see and when confronted with a crisis they withdraw into themselves and overcome it with fantasy. The neurotic is very similar to the primitive in this respect. "The magic rites and spells of primitive man correspond psychologically to the obsessional actions and protective formulas of neurotics; so the neurotic is like the savage in that he believes he can change the outer world by a mere thought of his' (*Totem and Taboo* (ET of 1913 German edition), 145 quoted by E. Evans-Pritchard, *op.cit.*, 41). Thus according to Freud prayer is but a neurotic fantasy.
25. One does not wish to deny a connection between spell and prayer. Psychologically there may be one; but this does not drive one to speak of a temporal priority of spell over prayer. As van der Leeuw points out, there is "no historical development from spell to prayer in the evolutionary sense...Rather prayer always subsisted side by side with magical formula", (*op.cit.*, 422). He goes on to say that while "magical formula and prayer...cannot be kept apart" the relationship is "structural" and not "temporal". Cf. H. Webster, *Magic - a Sociological Study*, (London: O.U.P., 1948), chap. IV, who writes "the language of a spell cannot always be separated from that of a prayer,

since in both there may be personification and the use of a vocative.. Spells and prayers are found side by side in primitive society. There seems to be no reason for the assumption of a generic relation between them" (111f).

26. *Ibid.*

27. *Ibid.*, 93f.

28. Cf. van der Leeuw, *op.cit.*, 427.

29. The elegy for the dead is one of Hebrew literature's most distinctive poetical forms. The קִינָה with its 3:2 "limping" beat was sung by professional mourners (Jer 9.16) and by relatives and friends (2 Sam 1.17-27 and 3.33-34). In later times the style was used to compose national lamentations (Ezek 19 and Lam 1, 2 and 4).

30. Cf. also Gen 21.16; 25.22 and 42.28b..

31. Cf. also Gen. 27.38; 28.46; 2 Kings 6.5; Amos 5.2.

32. Most of these and the following expressions of grief and sorrow are familiar to most of us through personal experiences, the observation of others either directly or through the media and reading. These examples are taken from the Old Testament: Gen. 27.34; Ex. 2.23; 11.6; 12.30; Num 14.1; 2 Sam. 22.7; 1 Kgs. 18.27; Isa. 14.31; 29.2; 23.1; 65.14; Jer. 4.8; Eze. 7.16; 30.2; Pss. 55.17; 77.3; etc., etc..

33. 2 Kgs. 20.5; Jer. 9.1; Pss 6.6; 42.3; Job 16.20; Lam. 1.2; etc., Gen. 37.29, 34; 44.13; Jos. 7.6; Ju. 11.25; etc., 1 Kgs. 18.28; Jer. 48.37; Neh. 13.25. I have personally seen Africans scratch themselves with their fingernails as they rolled around on the ground in grief.

34. This may also be accompanied by fasting: 2 Sam. 13.19; Isa 58.5; Jer. 6.26; Job 2.4; Lam. 2.10; Est. 4.1, 3. 1 Kgs. 21.27; Jer. 49.3; Joel 1.13; Ps. 35.13; etc.

35. Isa 32.12; Cf. Lk. 23.48; Jer. 6.26; 25.34. An interesting account of a traditional people's reaction to death is contained in A.P. Elkin, *The Australian Aborigines - How to Understand Them*,<sup>4</sup> (Sydney: Angus and Robertson 1964), 338f.

"The following scene is from Central Australia: a man was dying; a loud wail announced that the end was near, and all the men ran to his camp. His hut had already been pulled down. Some women were lying prostrate on his body, while others were standing or kneeling around, digging the sharp ends of yam-sticks into the crown of their heads from which the blood streamed down their faces. They wailed as also did the groups of men who were standing around. Many men ran up to the dying man and, as the women got up, threw themselves on his body. Another man rushed up, and gashing his thighs, fell down in the middle of the heap of men. He was dragged out by his mother, wife and sisters, who applied their mouths to his wounds. At last



all the men got off the dying man...Late in the evening, when he died, the same scene was re-enacted, though more frantically; the men and women rushed about cutting themselves with knives and sharp-pointed sticks; the women battered one another's heads with clubs and then, in less than an hour, the body was carried off to be placed on a platform in a tree, and the whole camp site was deserted."

36. The use of musical instruments to accompany songs and Psalms is very well attested in the Old Testament. See in particular the very full article by E. Werner, "Music", *IDB* III, 457-469 and the excellent Bibliography. Cf. too the articles on music in *RGGS*<sup>3</sup> and *ERE*.
37. Of course the technique of oral composition is not confined to lamentations. Milman Parry studied these techniques for three years among the Serbians and Croats of Yugoslavia in an endeavour to confirm his conviction that the epic literature of Homer was orally composed, i.e., not simply passed on in oral tradition but spontaneously composed using accepted techniques of oral verse making ("Studies in the Epic Technique of Oral Verse-making: Homer and the Homeric Style", *HSCP*, XLI (1930) 81). Unfortunately Parry did not live to apply his Serbo-Croatian material. This was done by his student A.B. Lord, *The Singer of Tales*, (London: O.U.P., 1960) in which a detailed account of the mechanics of oral composition is given.
38. Two oral compositional techniques from other cultures have been used to demonstrate that Hebrew poetry was originally composed orally rather than written down. The use of stereotyped word pairs is a technique of Ob-Ugric oral composers (R. Austerlitz, "Ob-Ugric Metrics", *Folklore Fellows Communications* 174, (Helsinki: 1958)) and since such pairings of words occur frequently in Hebrew verse P.B. Yoder believes it indicates its original oral creation ("A-B Pairs and Oral Composition", *VT* XXI, 4 (1971), 470-489). Similarly R.C. Culley argues for the oral composition of Hebrew Psalms on the basis of the appearance of stereotyped poetical formulae which also characterize the oral literature of Balkan and other countries. By poetical formula Culley means "a repeated group of words the length of which corresponds to one of the divisions of the poetic structure, such as the line or the smaller division within the line created by oral poets because they are necessary for rapid oral composition." (*Oral Formulaic Language in the Biblical Psalms*, Near and Middle East Series 4, (Toronto: University of Toronto, 1967), 10).
39. Cf. Solzhenitzyn's words, "Good literature arises out of pain" in Pavel Lieko, "A Visit to Solzhenitzyn", *The Listener* (March 20, 1969).
40. F.L.I. Griffith, "Prayer (Egyptian)", *ERE* 10/180. For the religious context in which Egyptian prayer is to be set see, apart from the relevant articles in *ERE* and *RGGS*<sup>3</sup>, J.A. Wilson, "Egypt", *Before Philosophy - The Intellectual Adventure of Ancient Man* Edit. by Frankfort, Wilson and Jacobson), (Baltimore: Penguin 1949), 39-133; J.H. Breasted, *Development of Religion and Thought in Ancient Egypt*; (New York: Scribner's 1912); and J.R. Harris, *The Legacy of Egypt*<sup>2</sup>, (Oxford: Clarendon 1971).

41. *ANET*, 34ff., cf. the Wisdom texts on pp. 412-425.
42. *ANET*, 36b. Cf. too *AET*, II/18f., 120ff.
43. Cf. *ANET*, 379b, "Would that I had Thoth...", which is a prayer for Thoth to stand by the petitioner in the judgment after death.
44. The conclusion of a so-called Protestation of Innocence clearly shows this: "...This spell is to be recited when one is clean and pure..." *ANET*, 36b.
45. Cf. J.A. Wilson, *op.cit.*, 39-51.
46. *Ibid* , 51.
47. Already in the Old Kingdom "the wise man is called 'the silent one'" (J.R. Harris, *op.cit.*, 226).
48. Cf. *Ibid.*, 147ff and *ANET* 32ff
49. A prayer to Thoth from the 13th century B.C. illustrates this well:  

"O Thoth, set me in Hermopolis, thy city, where life is pleasant!  
 Thou suppliest (my) needs with bread and beer; thou guardest my  
 mouth (in) speech. Would that I had Thoth behind me on the morrow!  
 Come (to me) - thus one speaks - when I enter into the presence  
 of the lords, that I may come forth justified!

Thou great dom-palm of sixty cubits (height), on which there  
 are fruits! *Stones* are inside the fruits, and water is inside  
 the *stones*. Thou that bringest water (even in) a distant place,  
 come and rescue me, the silent one!

O Thoth, thou sweet well *for* a man thirsting (in) the desert!  
 It is sealed up to him who has discovered his mouth, (but) it is  
 open to the silent. When the silent comes, he finds the well,  
 (but for) the heated (man) thou art *choked up*. (*ANET*, 379)
50. Cf. Harris, *op.cit.*, 227ff, and Wilson, *op.cit.*, 111ff.
51. Wilson, *op.cit.*, 113.
52. *Ibid.*, 114.
53. *ANET*, 381
54. *ANET*, 380; M.Lichtheim, *AEL*, II/III ff. lists such prayers.
- 54a. Cf. *CAH*<sup>3</sup>, II/1, 302.
55. See *CAH*<sup>3</sup>, II/1, 444-493; II/2, 81-86, 218ff, 225-230 for  
 the history of Egyptian imperial expansion during the second  
 half of the second millenium B.C..

56. G. Furlani and H. Otten, "Gebet und Hymne in Hatti", *RLA*, 170a.  
The following is dependent on this article, the prayers translated in *ANET*, 393-401 and O.R. Gurney, *The Hittites*, (Harmondsworth: Penguin, 1964)
57. Cf. "Daily Prayer of the King", *ANET*, 396f.
58. Cf. the prayers to Sin and Shamash in *ANET*, 386f.
59. "And if thou, Storm-god of Zippalanda, my lord, wilt convey these words to the Storm-god, thy father,....then I will make [for thee...] (and) a golden shield weighing x minas, I will make [for thee...] and the...for the god [...]....." *ANET*, 394.
60. Cf. *ANET*, 398b (Prayer to be Spoken in an Emergency), 399a (Prayer of Arnuwandas and Asmu-Nikkal) and 400b (Prayer of Kantuzilis).
61. As A. Bentzen does (*Introduction to the Old Testament*<sup>3</sup>, (Copenhagen: Gad, 1957) I/165).
62. *ANET*, 394b-396a
63. *ANET*, 394b
64. *ANET*, 395b
65. *Ibid.* On page 396b we read a petition which is remarkably akin to Abraham's prayer for the deliverance of Sodom (Genesis 18):  
  
"Whatever rage (or) anger the gods may feel and whosoever may not have been reverent toward the gods, - let not the good perish with the wicked! If it is one town, or one [house], or one man, O gods, let that one perish alone! Look ye upon the Hatti land with favourable eyes, but for the evil plague give to [those other] countries!"
66. *ANET*, 399a-400a Cf. Furlani and Otten, *op.cit.*, 171b.
67. *ANET*, 400a-401b. Cf. Furlani and Otten, *op.cit.*, 171bf..  
In a text entitled "Ritual before Battle" (*ANET* 354b-355a) we find a lamentation on behalf of the local deity Zithariyas to the Hittite pantheon in which the gods are petitioned to pass judgment in his favour against the Kashkean gods who have wronged him by invading his territory. There are a number of similarities to the trial of the pagan deities in Deutero-Isaiah (Isa. 41.1ff) and Psalm 82. But of special interest to us is the relationship of "complaint" to favourable judgement (lines 20-23).
68. Furlani and Otten, *op.cit.*, 170b.
69. *Ibid.*
70. Cf. Gurney, *op.cit.*, 156-164; *ANET*, 346-361 where numerous rituals involving spells and prayers are quoted.



71. In this survey of Mesopotamian lamentation prayers the texts consulted are available in translation in A. Falkenstein and W. von Soden, *Sumerische und Akkadische Hymnen und Gebete*, (Zurich/Stuttgart: Artemis 1953), S. Langdon, *Babylonian Penitential Psalms*, Oxford Editions of Cuneiform Texts VI; (Paris: Librairie Orientaliste Paul G  thner, 1927) and *ANET* 383-391.
72. F. Stummer, *Sumerisch-akkadische Parallelen zum Aufbau alttestamentlicher Psalmen*, (Paderborn, 1922) quoted by A. Gamper, *Gott als Richter in Mesopotamien und im Alten Testament - zum Verst  ndnis einer Gebetsbitte*, (Innsbruck: Wagner 1966) 7. H. Zimmern had recognized parallels as early as 1905 "Babylonische Hymnen und Gebete in Auswahl", *AO* 7/3 (1905), *AO* 13/1 (1911).
73. G.R. Driver, "The Psalms in the Light of Babylonian Research", *The Psalmists*, (Ed. by D.C. Simpson), (London: O.U.P., 1926), 109-175.
74. Geo Widengren, *The Accadian and Hebrew Psalms of Lamentation - A Comparative Study*, (Stockholm: Thule, 1937) lff. Widengren's argument that the Akkadian literature has been strongly influenced by Sumerian, that these same features are to be found in the Old Testament Psalms and therefore the common features between Akkadian and Hebrew Psalms cannot go back to a common origin but are due to either direct or indirect influence is strong. The Sumerian parallels must have entered the Old Testament via the Akkadian Psalms. Cf. T. O'Callaghan, S.J., *Aram Naharaim*, An. Or. 26 (Rome: 1948), 146: "...How important, therefore, for the proper understanding of the Hebrew documents is an intimate grasp of their more remote background in Sumerian literature, especially in its formal themes as taken over by the Akkadians, developed in the hymnal-epic style, and carried across Naharaim to the west by successive waves of conquerors, merchants and wanderers!"
75. *Ibid.*, 315.
76. *Op.cit.*, 8.
77. *Op.cit.*, 15.
78. *Ibid.*, 315. The Ebla royal archives will probably shed some light on this assertion of G. Pettinato, "The Royal Archives of Tell Mar Mardikh-Ebla" *BA*, 39 (1976) 44-52.
79. There is some controversy over how far the Canaanite myths and legends, particularly the latter, can be regarded as cultic literature. E.g., J. Gray discusses the various scholarly views on the *Keret* legend and lists Virolleaud, Dussand, Schaeffer and Lods as holding to an historical interpretation; Albright, Baumgartner, De Langhe, De Vaux, Eissfeldt, Pedersen, Aistleitner and Driver as subscribing to a modified historical view; and Gaster, Mowinckel, Engnell and Bo Reicke as believing in a cultic myth interpretation, (*The KRT Text in the literature of Ras Shamra* (Leiden: Brill, 1964), 2f). In another place Gray speaks of the Baal mythological texts

as "the local variant of the myth of the Cosmos and Chaos, best known in the Babylonian myth *Enuma elish*, the leading motifs of which it exhibits. The theme and imagery recur in the Old Testament in passages in the Prophets relating to God's kingship and judgment or rule, and in the Enthronement Psalms, notably Ps. 93. The various indications of the association of such passages with the autumnal New Year suggest similar association of the Canaanite myth, though in the fragments cited there is no conclusive proof." (*Ugarit*", *Archaeology and Old Testament Study* (Ed. by D. Winton Thomas), (London: Q.U.P. 1967) 158f.) This is an extraordinary admission of ignorance and demonstrates how conjectural modern interpretations of the Ugaritic material are. There is no evidence at all which can help us identify the *Sitz im Leben* of the myths and legends of Ugarit. Thus in his work on the *Keret* legend Gray concludes: "As to the *Sitz im Leben* of the KRT text in ancient Ugarit we cannot be positive .... We are prepared, however, to admit that there may be a secondary connection between the text and the rite of imitative magic at the most significant seasonal festival in the Canaanite year, the autumnal New Year." (*The KRT Text*, 9).

Mitchell Dahood, S.J., has demonstrated that in spite of the absence of liturgical songs and prayers from Ugarit modern understanding of the Old Testament Psalms has been transformed by the Ugaritic texts (*Psalms* I, II and III, AB 16, 17 and 17a (1965-70)). Admittedly Dahood has to be handled with a great deal of caution, as his reviewers have repeatedly pointed out. Nevertheless his comparative studies are of benefit to anyone studying the prayers of the Old Testament. Confirmation of the Ugaritic texts' importance for Old Testament studies is available in *The Ugaritic and Hebrew Parallels Project* of the Institute of Antiquity and Christianity, Claremont Graduate School, of which two volumes are now in print (Loren R. Fisher, ed., *Ras Shamra Parallels* I and II, An. Or. 49 and 50 (1972-76)).

On the question of comparative mythology in the Ancient Near East Helmer Ringgren makes some thoughtful comments ("Remarks on the Method of Comparative Mythology", *Near Eastern Studies in Honour of W.F. Albright*, (Ed. by Hans Goedicke) (Baltimore: John Hopkins, 1971) 407-411). He points out that identical motifs, e.g. man's mortality and divine conflict, are treated in totally disparate ways by the various literatures. He asks the following concluding question: "Is it mere coincidence that those parts of the Gilgamesh Epic that contain units similar to units in biblical mythology are all those which have no Sumerian counterpart? Do they derive from a common Semitic stock or are they to be interpreted as borrowings from the Western Semites (Amorites, etc.)? It is interesting to notice that the divine conflict motif in the creation myth is also common to the West Semitic and the Akkadian myths but absent from Sumerian mythology," (p.411). This could challenge what Widengren says about Sumerian influence on Akkadian Psalms noted above and raises important questions about the inter-relationship of ancient near eastern cultures centered on the Mesopotamian valley.

80. R.G. Castellino, *Le Lamentazioni individuali e gli inni in Babilonia e in Israele*, (Torino, 1939) as reviewed by A. Gamper, *op.cit.*, 8.
81. H. Gunkel, *Die Psalmen*,<sup>5</sup> (Göttingen: Vandenhoeck and Ruprecht, 1968); *The Psalms* (E.T. of "Die Psalmen", *RGK*<sup>2</sup> (1930), with Introduction, by James Muilenburg), (Philadelphia: Fortress, 1967) H. Gunkel and J. Begrich, *Einleitung in die Psalmen*<sup>2</sup>, (Göttingen: Vandenhoeck and Ruprecht, 1966).
82. A. Gamper, *op.cit.*. Cf. H.J. Boecker, "Excursus 3: Der Hilfruf *נַעֲשִׂים* als Formel des a.t. liche Zetergeschreis", *Redeformen des Rechtslebens im Alten Testament*, WMANT 14 (1963), 61-6.
83. In recent years as a result of Dahood's application of Ugaritic lexical studies to the Old Testament's vocabulary relating to life beyond death there has been a revival of interest in this question. Cf. M. Dahood, *Psalms I*, xxvi, 148f., 170 and for the contrary view N.J. Tromp, *Primitive Conceptions of Death and the Nether World in the Old Testament*, *Biblica et Orientalia* 21, (Rome: Pontifical Biblical Institute, 1969).
84. *SAHG*, 55f.
85. In his work on prose prayers Adolf Wendel makes no reference to prayers offered outside Israel (*Das freie Laiengebet im vorexilischen Israel*, (Leipzig: Pfeiffer, 1931)). Referring to such prayers in Akkadian von Soden writes: "Formlose, freie Gebete haben die Menschen sicher bei den verschiedensten Gelegenheiten immer wieder an ihre Götter gerichtet, mögen es nun ganz kurze Stoßseufzer oder etwas längere Gebete gewesen sein. In der Literatur ist uns davon nur sehr wenig überliefert." (*RLA*, 163a).
86. A number of reviews of the literature devoted to the study of the Biblical Psalms are available: M. Haller, "Ein Jahrzehnt Psalmenforschung", *Theologische Rundschau I* (1929), 377-402; J.J. Stamm, "Ein Vierteljahrhundert Psalmenforschung", *Theol. Rundschau* 23 (1955), 1-68 and D.J.A. Clines, "Psalm Research since 1955", *Tyndale Bulletin* 18 (1967), 103-126 and 19 (1968) 105-125.
87. von Soden, "Gebet II", *RLA*, 161b.
88. *Ibid.* On the function of cultic personnel in Mesopotamian sanctuaries cf. "Babylonien II", *RGK*<sup>3</sup>, 817; "Priestern", *RLA* and "Priest, Priesthood (Babylonian)", *ERE*, 10, 284b-289b.
89. von Soden, *op.cit.*, 161b.
90. *Ludlul bēl nēmeqi*, as quoted by *ANET*, 434b. Cf. the acknowledgement of guilt in Assurbanipal I's prayer to Ishtar, *ANET* 384.
91. So von Soden, *op.cit.*, 162a; cf. *ANET*, 43 where the text laments the fact that one cannot know what pleases the gods.

92. J.J. Stamm, *Die akkadische Namengebung*, MVAG 44 (1939), 162-203.
93. *Ibid.*, 162ff.
94. *Ibid.*, 166ff.
95. M. Noth, *Die israelitischen Personennamen im Rahmen der gemeinsemitischen Namengebung*, BWANT III, 10 (1928) reprinted in (Hildesheim: Georg Olms, 1966) 195ff. G.B. Gray's work on Hebrew names is of little use here because it does not examine the grammar (*Studies in Hebrew Proper Names*, (London: A. and C. Black, 1896). Two essential accompaniments to Noth's work are H.B. Huffmon, *Amorite Personal Names in the Mari Texts*, (Baltimore: John Hopkins, 1965) and F. Gröndahl, *Die Personennamen der Texte aus Ugarit*, Studia Pohl I, Pontifical Biblical Institute, (Rome, 1967).
96. *Op.cit.*, 198.
97. *Ibid.* 176f., cf. Gröndahl, *op.cit.*, 41.
98. *Ibid.* 198.
99. *Ibid.* 199.
100. *Op.cit.*, 86.
101. *Op. cit.*, 42.
102. *Op. cit.*.
103. But cf. Gröndahl, *op.cit.*, 42f. Cf. too 7N 11W which is paralleled in Ugaritic: šub-ammu, "turn back, Ammu!" and Amorite, šu-ub-<sup>d</sup>IN, šu-ub-na-IN and šu-ub-na-lu-ū "turn again, NN" (Huffmon, *op.cit.*, 266.)
104. Cf. SAHG, 46; von Soden, *op.cit.*, 163a.
105. For extensive examples of these prayers see SAHG, 282-291. and Marie-Joseph Seux, *Hymnes et Prières aux Dieux de Babylonie et d'Assyrie*, (Paris: du Cerf, 1976), 504ff..
106. Cf. the prayers of Nebuchadnezzar (ANET, 307b); Nabonidus (ANET, 310); Nabonidus' family (ANET, 311b); Cyrus (ANET, 316b) and Xerxes (ANET, 317a).
107. ANET, 450.
108. I.e., "everyone".
109. See over p. 291 ff..
110. Cf. especially the Gilgamesh Epic, ANET, 72b-98a; Atrahasis, ANET, 104-106, and Etana, ANET, 114-118.



111. Cf. the way Man talks with Yahweh in the Garden (Gen. 3.1-13) and Cain's conversation with Yahweh after he has murdered his brother (Gen. 4.9-14). See also Noah's blessing of Japheth and cursing of Canaan (Gen. 9.25ff). There is no formal prayer until Abraham speaks to Yahweh in a vision (Gen. 15.2).
112. ANET, 106b.
113. ANET, 117a.
114. See over pp. 282 ff.
115. von Soden, *op.cit.*, 163b; ANET, 331-343.
116. Cf. e.g. "Ritual for the Repair of a Temple", ANET 339f.
117. Cf. Assurbanipal's dialogue with *Nabu*, SAHG, 292f. which stands out as a unique literary type.
118. SAHG 269f. von Soden, *op.cit.*, 166b. The Akkadian lamentations only exist in individual form.
119. SAHG 269f.
120. SAHG 387.
121. It is not clear that this is a prayer until towards the end when a prayer is quoted and this is followed in the last two lines with 2nd. person address.
122. von Soden, *op.cit.*, 166a.
123. *Ibidem.*
124. *Ibidem.*
125. *Ibid.* 166a-b, 168-170. "Private prayer with the Babylonians oddly only appears in the shape of so-called Incantation Prayers (*Gebets-beschwörung*). These prayers so far are not known from the Old Babylonian period and have therefore probably evolved only in the time of the Cassites (after ca. 1400B.C.), like most individual lyric poetry. All the preserved copies date from after 800 and many of these prayers are certainly no older than that. All these prayers carry the title Incantation (*šiptu*) and the Sumerian caption *inim-inimma-šu-illa-kam*. Most of them are constructed very regularly: the hymnical appeal to the god is followed by his praise; as a rule then follows a lament about pain and after a transition formula there is always a petition ending with a formula of thanks and blessing. In the middle portion the poetic form, which is otherwise

so strictly adhered to, sometimes seems to be broken up by the enumeration of diseases as well as other formulas which frequently disrupt the form of the verse. A sacrifice ....belongs in principle to each prayer although the prayers were copied without the normal stereotyped sacrificial instructions." *SAHG* 46f.; Cf. M. Jastrow, *Babylonian-Assyrian Religion*, 312-327.

On the whole question of the relation of the various types of liturgical penitential prayers (*eršemma*, *eršabunga* and *šumilla*) to each other from Sumerian to Neobabylonian times see S. Langdon *Babylonian Penitential Psalms*, III - VIII and cf. *SAHG* 22-25.

126. Cf. von Soden, *op.cit.*, 167; S. Langdon, *op.cit.*, VII f.; L. Oppenheim, "Assyria and Babylonia", *IDB* v.1, 283a, 299bf; H. Zimmern, "Babylonians and Assyrians", *ERE* v.2, 316f; S.H. Hooke, *Babylonian and Assyrian Religion*, (Norman, Oklahoma: Uni. of Oklahoma, 1963), 98f.; F.M. Th. de Liagre Böhl, "Babylonien II. Babylonische und assyrische Religion", *RGGS*, Bd 1, 820-821.
127. See below pp. 211ff.
128. Cf. the prayers of Daniel (9.4-19), Ezra (9.5-15) and Jehoshaphat (I Chr. 20.6-12).



## Notes on Chapter 2

1. Gunkel, H., *Einleitung in die Psalmen*<sup>1</sup>, (Göttingen: Vandenhoeck & Ruprecht, 1933) (completed after his death by Joachim BEGRICH) posthumously crowned a life-time work on the Psalms which had been previously exegeted by him in his *Die Psalmen*,<sup>3</sup> (Göttingen: V. & R., 1911). Gunkel's Introduction is not limited to the Psalms but ranges widely over the literature of the ANE and related material in the Hebrew Bible.
2. On the history of *Psalmenforschung* prior to Gunkel, and Gunkel's contribution to it see H.-J. Kraus, *Geschichte der historisch-kritischen Erforschung des Alten Testaments*,<sup>2</sup> (Neukirchen: Neukirchener Verlag, 1969), 353-359. Cf. A.R. Johnson, "The Psalms", *The Old Testament and Modern Study* (edit by H.H. Rowley), (London: OUP, 1951), 162-207. For the literature on Psalm research over the past 50 years see note 86 in chapter 1 of this thesis.
3. *Einleitung*: 22f.. Cf. G.M. Tucker, *Form criticism of the Old Testament*, (Philadelphia: Fortress Press, 1971), 12-17; E. Gerstenberger, "The Psalms", *Old Testament Form Criticism*, Ed. J.H. Hayes, (San Antonio: Trinity Uni. Press, 1974), 179-224; K. Koch, *The Growth of the Biblical Tradition*, (London: A & C. Black, 1969), 171-182 and the sections on the Psalms in the various Introductions.
4. Cf. H.-J. Kraus, *Psalmen*<sup>3</sup>, BK, XV/I, XXXIX.
5. Cf. Giovanni Pettinato, "The Royal Archives of Tell Mardikh-Ebla", *BA*, 39/2 (May 1976), 44-52.
6. For the literature dealing directly with the oral transmission of biblical material see O. Kaiser, *Introduction to the Old Testament*, (Oxford: Blackwell, 1975) 297f. However he omits four important references: R.C. Culley, "An Approach to the Problem of Oral Literature," *VT*, XII/2 (1963) 113-125, in which the distinction between oral transmission and oral composition is clearly drawn, and his *Oral Formulaic Language in the Biblical Psalms*, (Toronto: University of Toronto Press, 1968); P.B. Yoder, "A-B Pairs and Oral Composition," *VT* XXI/4 (1971) 470-89 and H. Ringgren, "Oral and Written Transmission in the Old Testament", *STh*, 3 (1950) 34-59. For the literature related to the study of oral composition in largely non-literary societies see P. Maranda and E.K. Maranda (eds), *Structural Analysis of Oral Tradition*, University of Pennsylvania Publications in Folklore and Folklife 3, (Philadelphia: University of Pennsylvania Press, 1971) Bibliography. See also chapter 1 Note 38.
7. The emphasis here is on "old" such as that seen in Oesterley and Robinson's *Hebrew Religion*, (London: SPCK, 1930) and R. Pfeiffer's *Religion in the Old Testament*, (New York: Harper, 1951) who reflect the evolutionary approach of late 19th century scholarship. In the sphere of comparative religion the inadequacy of the application of the evolutionary hypothesis to the development of religion has been shown up by E.E. Evans-Pritchard, *Theories of Primitive Religion*,

(Oxford: OUP, 1965) 108. It is important to realize however that there was development in the religion of ancient Israel: "It underwent a process of historical evolution, exhibiting significant changes and developments occasioned by both internal and external influences," G. Fohrer, *History of Israelite Religion*, (London: SPCK, 1973) 23.

- 7a. Cf. S. Mowinckel, *The Psalms in Israel's Worship*, (Oxford: Blackwell, 1962) II/18-25, 125-145, See too G. van der Leeuw, *Religion in Essence and Manifestation*,<sup>2</sup> (London: Allen & Unwin, 1964) Part 3.
8. *Einleitung*, 172-265.
- 8a. *Ibid.*, 117-139.
9. *Ibid.*, 212ff.; cf. 121f.
10. *Ibid.*, 214ff.
11. *Ibid.*, 125-127.
12. *Ibid.*, 218ff; cf. 128.
13. *Ibid.*, 123.
14. *Ibid.*, 229f.
15. *Ibid.*, 224ff., cf. 128.
16. *Ibid.*, 232-240; cf. 129-132
17. *Ibid.*, 236f.
18. *Ibid.*, 232ff; 130f.
19. *Ibid.*, 238ff.; cf. 132f.
20. *Ibid.*, 237ff.
21. *Ibid.*, 125f; cf. S. Mowinckel, *op. cit.*, I/204.
22. Gunkel, *Op.cit.*, 243ff.
23. *Ibid.*, 240f. Cf. Gunkel, *The Psalms*, (Philadelphia: Fortress, 1967) 35. In comparison with the Babylonian Psalms, which are extraordinarily stereotyped and formal in their adherence to type structure, the Hebrew Psalms are fresh and independent and even among the psalms of lamentation which sometimes produce an impression of monotony "there are many distinctive poems which have made use of the conventional rules with great personal freedom." Mowinckel, *op.cit.*, II/131.

24. See Appendix B where the evidence is summarized and Gunkel, *Op.cit.*, 218. Among the communal lamentations the Petition can be omitted (*Ibid.* 125), which would indicate the inconsistency of Gunkel's position.
25. *Ibid.* 212. Cf. also "Wo die Anrufung nicht zu Beginn steht, ist der Psalm entweder nicht ein Klaglied im engeren Sinne, oder die Lage des Beters ist eine ganz besondere. Ps. 39 und Jes. 38, 10ff setzen ohne Anrede ein, Ps 39, weil der Dichter in stummer Ergebenheit sein Leid tragen wollte, Jes 38, weil der Beter voller Verzweiflung ist und den Glauben verloren hat, dass Jahve ihn hören werde." *Ibid.*, 240.
26. *Ibid.*, 218.
27. *Ibid.*, 23 and *Die Psalmen*, 7; Cf. H.-J. Kraus, *Geschichte der historisch-kritischen Erforschung des Alten Testaments*, 355ff.. "Content and mood were always ranked by Gunkel ahead of linguistic form," E. Gerstenberger, *Op.cit.*, 49.
28. C. Westermann, "Struktur und Geschichte der Klage im Alten Testament," ZAW 66 (1954), 44-80; reprinted in *ThB(AT)* 24, 266-305 which page numbers are quoted here.
29. Most of the early prose complaints are of this kind. Westermann quotes with approval Adolph Wendel's isolation of five early *Klage*: Jos. 7.7-9; Jud 6.22; 15.8; 21.3; Hos 8.2(?), (Wendel, *Das freie Laiengebet im vorexilischen Israel*, (Leipzig: Eduard Pfeiffer, 1931) 123-138). To these he adds Gen 25.22-27.46 (we have not included these in our analysis of prose lamentations). None of these laments contain a petition. See below Notes 41 and 42.
30. *Ibid.*, 269ff.
31. *Ibid.*, 271.
32. *Ibid.*, 271f.
33. Wendel, *Op.cit.*, 123f.. Wendel's work was the first and last of a projected trilogy in which he hoped to examine all the prose prayers of the Old Testament. Under the title "lay" he included the patriarchs, Joshua, the Judges and the Kings of ancient Israel but excluded Moses, who was to have been included in the next volume dealing with the prayers of the prophets. The third volume would have dealt with cultic (=priestly?) prayers. This division was made apparently on the grounds of practicality rather than the prayers themselves since there is no evidence that Wendel carried out a prior investigation of the prayers to determine if there are formal criteria marking off the prayers of these groups from each other. He also applied unstated *religionsgeschichtliche* and literary-critical criteria to decide which prayers were or were not pre-exilic. Thus he excludes prayers without discussion simply because they appear to be too developed theologically



52. Communal: Hos 6.1-3; 14.3f; Joel 1.18-20, 2.17; Mic 7.14-17.  
Individual: Mic 7.1-10.
53. *Ibid.*, 275ff. 282ff.
54. Gunkel, *Einleitung*, 117.
55. *Ibid.*, 117ff..
- 55a. Cf. R. Smend, *Altestamentliche Religionsgeschichte*, (1893<sup>1</sup>) 125;  
(1899<sup>2</sup>) 142.
56. Cf. Deut 9.18; Jos 7.6; Jud 20.23, 26ff; 21.2ff; I Sam 7.6; I Kgs 8.  
33-36, 44ff; 21.9, 12; Isa 15.2ff; 16.7ff, 12; 29.4; 32.11f;  
33.7ff; 58.3ff; Jer 2.27; 3.21, 25; 4.8; 6.26; 14.2; 36.6,9; 49.3;  
Hos 7.14; Joel 1.1-2.17; Amos 5.16f; Jon 3.5ff; Mic 1.8-12, 16; 4.14;  
Zech 7.3ff; Ezr 8.21; Neh 9.1; 2 Chron 20.3ff; Esth 4.3, 16. (Cf.  
HW. Wolff, "Der Aufruf zur Volksklage," ZAW 75 (1964) 49-56).
57. I Kgs 8.33ff, 44ff; 2 Chron 20.9.
58. Hos 7.14.
59. Joel 1.2.
60. Deut 9.25; Jon 3.9.
61. Esth 4.3; Ezr 8.21ff..
62. Zech 7.
63. Deut 9.25; Esth 4.16.
64. Jud 20.23, 26; 21.2; I Sam 7.6; I Kgs 8.33, 35; Isa 15.2; 16.2;  
Jer 36.6, 9; cf. 3.21; Hos 7.14; Joel 1.14; 2 Chron 20.9.
65. I Sam 7.5; Jer 36.6, 9.
66. Joel 2.16; Jon 3.5; 2 Chron 20.13.
67. Joel 1.5ff; Isa 24.11; 33.7; Jer 9.9, 17ff.
68. Isa 15.3; Amos 5.16f
69. Jer 14.2.
70. Isa 13.6f; 14.31; 23.1, 10; Jer 22.20; 25.34, 36; Zeph 1.10f, 14;  
Zech 11.2f.
71. Joel 1.4.
72. I Kgs 21.9, 12; Isa 22.12; Jer 36.9; Ezr 8.21; Jon 3.5, 7; 2 Chron 20.3.
73. Joel 1.14; 2.15f..
74. Jer 36.9.
- 74a Deut 9.9, 18; Jud 20.26; I Sam 7.6; Isa 58.3; Neh 9.1; Jon 3.7; Est 4.16.



75. Isa 58.3; cf. Jer 29.5f..
76. Jos 7.6; Isa 32.11; Mic 1.8; Joel 2.13; Jon 3.6.
77. Jer 31.19.
78. Mic 4.14; Hos 7.14 (cf. I Kgs 18.28)
79. Isa 22.12; 58.5; Jer 2.8; 6.26; 49.3; Joel 1.8; Jon 3.5, 6, 8; Neh 9.1.
80. Isa 15.2; 22.12; Mic 1.16.
81. Jos 7.6; Neh 9.1; I Macc 3.47; 4.39.
82. Deut 9.18; Ps 44.26; Isa 29.4; Jer 3.25; 7.2; 14.2; 26.2; Jon 3.6.
83. Isa 58.5; Esth 4.3.
84. Isa 58.5; Esth 4.3.
85. Jer 6.26; Mic 1.10.
86. 2 Macc 3.21.
87. Jos 7.6; I Macc 4.40.
88. Lam 2.19; 3.41.
89. Joel 1.13; Judith 4.14.
90. Joel 1.9.
91. Neh 9.1; I Macc 4.39.
92. Joel 2.17.
93. 2 Macc 3.15.
94. Joel 1.13.
95. Ps 4.6; I Sam 7.9; 2 Macc 1.23; עולה and מנחה Jer 14.2; or עלות and שלמים Jud 20.26; 21.4.
96. I Sam 7.6; Lam 2.19.
97. Jud 20.23; 21.2; Mic 1.8; Zech 7.3.
98. Jer 14.12 (*rinnāh*); I Kgs 8.33, 35, 38, 45; Jon 3.8; Ezr 8.21ff; 10.1; Mic 1.8.
99. Isa 15.2ff.; 16.7; Jer 4.8; Hos 7.14 Joel 1.5, 8; 2.1; Mic 1.8; etc.
100. I Macc 3.50; 4.40; 2 Macc 3.15.
101. Isa 29.4.
102. Isa 22.12; Joel 2.12; Zech 7.3; Esth 4.3.
103. 2 Chron 13.14; I Macc 3.54; 4.40; cf. Joel 2.1, 15.
104. Joel 2.17; cf. 1.9, 13; 2 Macc 3.15; Judith 4.15.
105. Joel 1; cf. also Zech 12.12-14.



106. *Ibid.*, 120.                      107. *Ibid.*.
108. Cf. *Ibid.*, 117; Mowinckel, *Psalms*, I/194, who includes Pss 12, 14, 58,, 83, 89, 144 but omits 90 and (137); and Kraus, *Psalmen*, I/11, who omits Ps 44 but includes 83, 85 and 137.
109. Practically all these scholars came under Gunkel's influence, Cf. E. Balla, *Das Ich der Psalmen*, (Göttingen: Vandenhoeck & Ruprecht, 1912), who cites the literature up to that time. Among others who followed this viewpoint are W. Baumgartner, *Die Klagegedichte des Jeremias*, BZAW 32 (1917); H. Schmidt, *Die Psalmen*, H AT 15 (1934); *Das Gebet des Angeklagten im Alten Testament*, BZAW 49 (1928); H.-J Kraus, *Psalmen*,<sup>3</sup> BK XV/12 (1966); C. Westermann, "Struktur und Geschichte der Klage im Alten Testament", ZAW 66 (1954), 44-80.
110. "Ueber das Ich der Psalmen," ZA W 8 (1888) 49-147. Students of Mowinckel have tended to carry the corporate interpretation to extremes. H. Birkeland, e.g., "anī und anāw in den Psalmen", SNVAO II/4 (1932) and *The Evildoers in the Book of Psalms*, ANVAO II (Oslo: Jacob Dybwad, 1955), has progressively become more radical in his nationalization of the "I" in the Individual Lamentations. More recently H. Graf Reventlow, *Das Amt des Propheten bei Amos*, FRLANT 80 (Göttingen: Vandenhoeck & Ruprecht, 1962); *Wächter über Israel: Ezechiel und seine Tradition*, BZAW 82 (Berlin: A Töpelmann, 1962) and *Liturgie und prophetisches Ich bei Jeremiah*, (Gütersloh: Ger. Mohn, 1963), has attempted to show that the prophetic office was in fact an official position of cultic mediator and intercessor so that the "I" prayers of Jeremiah and others are in fact national petitions and lamentations. This view has been opposed vigorously by H.W. Hertzberg, "Sind die Propheten Fürbitter?", *Tradition und Situation*, A. Weiser Festschrift, eds. E. Würthwein & O. Kaiser, (Göttingen: V. & R., 1963), 63-74 and J. Bright, "Jeremiah's Complaints: Liturgy or Expression of Personal Distress", *Proclamation and Presence*, G.H. Davies Festschrift, eds. J.I. Durham & J.R. Porter, (London: SCM, 1970) 189-213. The investigation by W. Baumgartner, *op.cit.*, still stands as the basic and authoritative work on the Individual Lamentations in Jeremiah.
111. Gunkel, *Ibid.*, 173ff; cf. 200 n.5; and *The Psalms* (Philadelphia: Fortress, 1967) 15f..
112. *Psalms*, I/225.                      113. *Ibid.*.
114. *Ibid.*, I/226 n.1, cf. I/12-15, 30-35.
115. Cf. *Ibid.*, I/223.                      116. *Einleitung*, 22ff..
117. *Psalms*, I/37                      118. *Ibid.*, I/chap. 3.
119. *Psalms*, I/225, cf. H. Birkeland, *Evildoers*, 11 ff.
120. *Psalms*, I/219.                      121. *Ibid.*, I/220.
122. *Ibid.*, II/1ff..                      123. *Op.cit.*, 285-290.

124. The first person singular "I" is not used as a subject at all. The only indication that the Psalm is a national "I" lament is from verse 14 in which the Address "my God" occurs. Cf. Gunkel, *Die Psalmen*, 364ff.; A.A. Anderson, *Psalms*, NCB London: Oliphants, 1972) 2/595f.; M.Dahood, *Psalms 51-100*, AB 17 (Garden City, N.Y.: Doubleday, 1968) 273. Scholarly opinion is agreed in describing it as a national lament.
125. Pss 44.17; 74.21; 80.13f..
126. Ps 89.40 (!).
127. Pss 44.23f.; 74.23f; 89.50; Lam 5.20.
128. In addition to the references given in Note 127 see Pss 10.1; 70.11; 79.1; 85.5; 90.14; 102.14; 106.47c..
129. Cf. Exod 33.12-17; 34.6-9.
130. Westermann, *op.cit.*, 286-290.
131. See Gunkel, *Einleitung*, 196f., for a full list.
132. Mowinckel, "Awän und die Individuellen Klagepsalmen", *Psalmenstudien* I-II, (Amsterdam: P.Schippers, N.V., 1966) 98ff.; *Psalms*, II/6,10; cf. Birkeland, *op.cit.*, 40ff. who allegorizes the sickness. For a concise refutation of Mowinckel's thesis see H.-J. Kraus, *Psalmen*, I/40-43.
133. *Op.cit.*, 289.
134. See p. 51
135. *Ibid.*, 283.
136. Westermann, *Ibid.*, 282f., 288f., cf. Mowinckel, *op.cit.*, I/46f.. This is <sup>partly</sup> because Westermann labours under the disadvantage of accepting Gunkel's presuppositions - the individual Psalms are largely pious reconstructions in the post-exilic period of original cultic material. Mowinckel on the other hand believes the "I" referred to the King in the pre-exilic period and therefore preceded the national laments which refer to Zion's destruction. Cf. the precedence of the individual prophetic oracles of judgment over those delivered against the nation; Westermann *Basic Forms of Prophetic Speech* (London: Lutterworth, 1967). It is also partly because he is committed to a simplistic schema of development which places direct accusations early
137. Cf. Job 9.13-15; 10.23; 16.6-7.6; Jer 15.18; 20.7.
138. Two recent books have attempted new solutions for the classification of these Psalms. L. Delekat, *Asylie und Schutzorakel am Zionheiligtum*, (Leiden: Brill, 1967) 11-39, and W. Beyerlin, *Die Rettung der Bedrängten in den Feindpsalmen der Einzelnen auf institutionelle Zusammenhänge untersucht*, FRLANT 99 (Göttingen: Vandenhoeck & Ruprecht, 1970).

Delekat's thesis is that the private or individual complaint Psalms arose from the practice in ancient sanctuaries of recording the prayers of those seeking asylum. He adduces the evidence of Egyptian temple inscriptions of prayers which come from the 13th and 12th centuries B.C.. He identifies Pss 3-7, 9/10-13, 16-17, 25-28, 31AB, 34-36, 54-59(60), 61-65, 69-71, 140-143 as belonging to this group. The greater part of his work is taken up in attempting to understand these Psalms against the background of the practice of asylum in the Jerusalem temple and in doing so investigated the various ways in which Yahweh's will was ascertained and made known to the petitioner. Beyerlin's work is an attempt to approach the subject in a completely new way - i.e. without the presupposition that the individual lamentation with its appeal to Yahweh for help and judgment automatically points to a cultic setting in which Yahweh's will is determined. He wants to examine each Psalm to see how it tells of Yahweh's intrusion into the scene for the one seeking his aid. He finds 14 of the 25 enemy Psalms do not refer to a cultic occasion when speaking of salvation (Pss 9/10, 55, 56, 62 and 94 for certain and probably also 12, 25, 64, 86, 140, 142 and 143). Two others are neutral (54 and 59). The remaining 11 are certainly of cultic origin (3, 4, 5, 7, 11, 17, 23, 26, 27, 57 and 63). For the rest of the book Beyerlin investigates the way in which Yahweh's intervention is effected in these cultic Psalms. Against Delekat he concludes that the motif of God's protection is not an integral part of these Psalms. The major motif of complaints against enemies which have a cultic setting is Yahweh's judgment. The Temple was the final court of appeal to which the accused turned for vindication by God. That is the cultic institution against which these Psalms are to be understood not that of asylum in which an oracle of salvation was sought (against Delekat) nor that of imprisonment while the charges brought against the accused were investigated (against Schmidt). Finally he argues that the proper designation for these Psalms is not *Klagelieder* but *Bittgebete*.

139. *Einleitung*, 184-196. Gunkel believed that the roots of the individual lamentations are to be found in the songs of the Solomonic Temple which are now irrecoverable. What exists now are spiritualized and decultified laments of the post-exilic era.
140. Gunkel, *op.cit.*, 190ff. and Mowinckel, *op.cit.*, II/chap.8.
141. As Job complains, Job 9.22f.; cf. also Jer. 12.1ff. Pss 37 and 73.
- 141a. The penitential Psalms are 6, 38, 51, 69, 130 and the Prayer of Manasse.
142. This was true not only for the sick person but also for anyone made ritually unclean. On the rituals of cleansing see de Vaux, *Ancient Israel*, (London: Darton, Longman and Todd, 1961) 460-464 who also lists a biography on page 549. See too article on ἀκαθάρτος, ἀκαθάρσια, TDNT, III/427-429 and that on ἁγνός, ἁγνός, unrein sein, THAT, I/664ff.
143. BZAW, 49.

144. Pss 31.9; 118.5; 142.8.
145. 1 Kgs 8.31f.; Num 5.19ff..
146. *Ibid.*, 30f..
147. *Ikidem.*
148. Delekat, *op.cit.*, 7ff..
149. Jer 8.18, 21-22.
150. Jer 18.19-23.
151. *Einleitung*, 117 (*Die Klagelieder des Volkes*: Pss 44, (58), 74, 79, 80, 83, (106), (125), Lam 5), (*Die Klagelieder des Einzelnen*: Pss 3, 5, 6, 7, 13, 17, 22, 25, 26, 27.7-14, 28, 31, 35, 38, 39, 42, 43, 51, 54, 55, 56, 57, 59, 61, 63, 64, 69, 70, 71, 86, 88, 102, 109, 120, 130, 140, 141, 142, 143; Lam 3). Cf. the lists given in other commentators.
152. In Chapter 9 we have shown the relationship between Petitions, Laments and Lament-Petitions. Petitions and Laments are distinct literary Types yet in most instances there is a real overlapping in so far as Laments frequently have implicit Petitions and *vice versa*. Cf. P.Drijvers, *The Psalms: their Structure and Meaning*, (London: Burns and Oates, 1965) 104, 240ff. and Beyerlin, *op.cit.*, 160. The question of the "genre of supplication" is not new. Back in 1929 Kittel raised it (*Geschichte des Volkes Israel*, III) and it has been alive since then.
153. "Lamentation of the Dead" is a separate genre distinct from the Psalm Lamentations. *THAT*, I/30 seems to go too far when it states, "Die Totenklage hat in Israel kein religiöse Bedeutung...." For a more balanced view cf., von Rad, *Theology*, I/277.
- It is interesting to note that the vocabulary of lamentation is confined largely to laments for the dead. This<sup>is</sup> true wholly for קִינָה and אָבֵל but סָפַד + עַל is used for lamentation over God's impending judgment (Micah 1.8; Jer 4.8 (הִילֵּל), 49.3) and מָסַפַּד is used to express sorrow over sin (Isa 22.12; Joel 2.12) and experienced or anticipated tragedy (Jer 6.26; Ezek 27.3).
154. צִוּעָה n.f. is a cry for help to a judge: Gen 27.34(J); Ex 3.7; 11.6; 12.30(J); 22.22(C); 1 Sam 9.16; Jer 25.36.
- צוּחָה n.f. "cry of distress": Ps 144.14; Jer 14.2 (lament over drought).
- רִנָּה n.f. "lamenting cry": 1 Kgs 8.28; Jer 7.16; 11.14; 14.22; Ps 17.1.
- שִׁאָגָה n.f. "roar of pain": Pss 22.2; 32.3.
- שׁוּעָה n.f. "call for help": Ex 2.23; 1 Sam 5.12; 2 Sam 22.7; Jer 8.19;
- יִלְלָה n.f. "cry out in pain": Isa 15.8; Jer 25.36; Zech 1.10.



### Notes on Chapter 3

1. The petitions and lamentations made to the **מאלך יהוה** are dealt with as prayers offered to Yahweh himself.
2. Westermann, *Arten der Erzählung*, 29, argues that this is a prayer lament, but we cannot accept this since it is only a general rhetorical question asked of no one in particular. After asking the question Rebecca goes to the sanctuary, enquires of the oracle and receives an answer. The enquiry is not recorded although it could well have been in the form of the rhetorical question.
3. At first sight this appears to be lamenting Petition. A comparison with the blessing formulae, however, makes us agree with Gunkel, *Genesis*, 449, that it is a blessing.
4. So the introductory rubric "The people disputed with Moses.." but Moses' response interprets it not only as a dispute with himself but as a test of Yahweh as well. It is discussed under Exodus 17.7.
5. This prayer was included originally in the detailed analysis but subsequent investigation showed<sup>4</sup> to be thoroughly Deuteronomic. G.E Wright, "Deuteronomy", *IB* 2/460, comments that "except for vs. 9 and a reworking of vs. 1 (perhaps also vs. 2) it is probably quoted from an old source no longer preserved." But the language of the confession is pervaded with Deuteronomic expressions. In the following list the numbers in brackets refer to pages in M. Weinfeld, *Deuteronomy and the Deuteronomic School*, (Oxford: Oxford University Press, 1972):
 

נתן/שפך הדם	Deut 19.10; 27.25; 2 Kgs 21.16; 24.4; Jer. 7.6; 22.3 (356).
עמך עיני'	Deut. 3.21; 4.3,9; 7.19; 10.21; 11.7; 29.2 (357)
עמך ישראל	Deut 26.15; 2 Sam 7.23, 24; I Kgs 8.33,34, 43, 52; Jer 32.21 (328)
פדה יהוה (מצרים)	Deut 7.8; 9.26; 13.6; 15.15; 24.18; 2 Sam 7.23 (326)
6. The Hebrew text reads "If Yahweh were your prophet" which is nonsense.
7. This ancient oracle of the place of Moses in Israelite tradition demonstrates the high worth placed on his contribution to the formation of the nation early in Israel's existence. Even if it could be proved, which we doubt, that "Moses in der Wüstenüberlieferung nicht ursprünglich verhaftet ist" (V. Fritz, *Israel in der Wüste: traditions-geschichtliche Untersuchung der Wüstenüberlieferung des Jahwisten*, MGS 7 (Marburg: N.G. Elwert, 1970) 124) the pre-Jahwistic tradition demonstrates the central place of Moses in the thought of ancient Israel (*Ibid.*, 123). He was the covenant mediator par excellence and his words took on deep and lasting authority. As the Law of Moses became definitive for later generations so also his prayers, as far as they were transmitted, would have similarly taken on great authority. In order to obtain what one desired one could do no better than fashion one's prayers on the pattern handed down from Moses.
8. See below chap. 4.
9. See below chap. 5.

10. See below pp. 94ff.
11. Rhetorical critical analysis as applied to the Old Testament was initiated in the United States mainly through the efforts of James Muilenburg ("Form Criticism and Beyond", *JBL* 88 (1969) 1-18; "A Study in Hebrew Rhetoric: Repetition and Style". *VT Suppl.*, I (1953) 97-111; cf. his earlier attempt at applying rhetorical appreciation to Isaiah 40-66 in the *IB*, 5/381-773) and David Noel Freedman who has concentrated his efforts on the poetical forms ("The Structure of Job 3", *Biblica* 49 (1968) 503-508; "The Structure of Psalm 137", Albright *Festschrift* (Baltimore: John Hopkins, 1971) 187-205; "Prolegomena" to G.B. Gray, *The Forms of Hebrew Poetry*, (New York, KTAV, 1972) vii-lvi and "Pottery, Poetry and Prophecy: An Essay in Biblical Poetry", *JBL* 96 (1977) 5-26). Recent work on the rhetorical structure of Hebrew narrative has been carried out by Isaac Kikawada, "The Shape of Genesis 11.1-9", *Rhetorical Criticism*, edit. by J. Jackson and M. Kessler (Pittsburgh: Pickwick, 1974) 18-32; "The Unity of Genesis 12.1-9" *Proceedings of the Sixth World Congress of Jewish Studies* Jerusalem: University of Jerusalem, 1973); "Literary Convention of the Primeval History", *Annual of the Japanese Biblical Institute*, (Tokyo: Yamamoto Shoten, 1975) 3-22; "Some Proposals for a Definition of Rhetorical Criticism", *Proceedings of the Second Semitics Congress*, (Pretoria: University of South Africa, 1975)) and Martin Kessler, "A Methodological Setting for Rhetorical Criticism", *Semitics* 4 (1974) 22-36). See also Ivan Ball, *Zephaniah: A Rhetorical Analysis*, (Berkeley: Typewritten Dissertation for PhD, 1975). For a negative assessment cf. J.A. Wilcoxon, "Narrative", *Old Testament Form Criticism*, edit. by J. Hayes, (San Antonio: Trinity University Press, 1974) 57-98.



## Notes for Chapter 4

1. The JE traditions in Exodus are: Exod 5.1-6.1; 7.14-18, 20b-21a; 8.4-15a, 20-32; 9.1-7, 13-35; 10.1-20, 21-29; 11.1-8; 12.21-30, 32-39; 13.17-22; 14.5-7, 11-14, 19-20, 24-25, 30-31; 15.1-19, 20-21, 22-25a; 16.4-5, 28-31, 35b-36; 17.2-18.27; 19.26-24.15a; following M. Noth, *Pentateuchal traditions*, 268-270 (Appendix edit. by B.W. Anderson).
2. Cf. the various *O.T. Introductions* and especially Noth, *op.cit.*, 8-19.
3. Indeed if the traditions about Moses provided the normative pattern for both kings and prophets in ancient Israel his prayers were doubtless used by them in their cultic functions or at least formed the pattern for prayer by the official mediators so that the tradition themselves would have been unconsciously accommodated to the cultic prayers. The extent of this accommodation is impossible to say.
4. For the commentaries used in this study of the Moses-Sinai traditions see below Note 47. The specific *monographs* consulted for Ex. 3-5 are:
  1. M. Buber *Moses*, (Oxford and London: OUP, 1946).
  2. G. Fohrer, *Überlieferung und Geschichte des Exodus: eine Analyse von Ex. 1-15*, BZAW, 91, (Berlin: 1973).
  3. V. Fritz, *Israel in der Wüste*. MBS, 7, (Marburg: 1970).
  4. S. Herrmann, *Israel in Egypt*, SBT (2nd series), 27, (London: 1973).
  5. H. Gressmann, *Moses und seine Zeit*, FRLANT, 18, (Göttingen: 1913).
  6. E.W. Nicholson, *Exodus and Sinai in History and Tradition*, (Oxford: Blackwell, 1973).
  7. M. Noth, *A History of Pentateuchal Traditions*, (New York: Prentice Hall, 1972).
  8. H.H. Rowley, *From Joseph to Joshua*, The Schweich Lectures for British Academy, 1948, (London: OUP 1950).
  9. H. Seebass, *Moses und Aaron, Sinai und Gottesberg*, (Bonn: H. Bouvier; 1962).
  10. C.A. Simpson, *The Early Traditions of Israel*, (Oxford: Blackwell, 1948).

*Articles:* (see also Notes 11 and 14).

  1. O. Eissfeldt, "Israels Führer in der Zeit vom Auszug aus Ägypten bis Landnahme", *Studie Biblica et Semitica*, Th.C. Vriezen *Festschrift*, edit. by van Unnik and van der Woude, (Wageningen: 1966), 62-70.
  2. O. Eissfeldt, "Die Komposition von Exodus 1-12". *KS II*, (Tübingen: 1963), 106ff.
  3. D.N. Freedman, "The Burning Bush", *Biblica* 50 (1960) 205-6.
  4. N. Habel, "The Form and Significance of the Call Narrative", *ZAW* 77, (1975), 297ff..
  5. H.H. Rowley, "Moses and Monotheism", *From Moses to Qumran*, (London: Lutterworth, 1963), 35-63.

5. Noth, *Exodus*, 32f; Cf. his *Pentateuchal Traditions*, 156f.
6. The figure of Moses in the Pentateuchal traditions is certainly an idealized one but to go as far as E. Meyer, *Die Israeliten und ihre Nachbarstämme*, (Hall Martin Niemeyer, 1906) 451 and M. Noth, *Pentateuchal Traditions*, 156-175 in one's scepticism is, it seems to me, unnecessary. The tradition and literary-historical techniques of modern scholarship have to be set in a wider context of both what Gunkel called 'aesthetical' appreciation and also religious phenomenology. That Moses was the prime mover of ancient Yahwistic religion in Israel may be accepted on *a priori* grounds. No other great, so called 'revealed' or 'historical' religion is without a founder, *ergo* Yahwism most probably had a founder. To Moses is universally attributed the foundation of Yahwism, *ergo* there is a high degree of probability that he actually was. While this argument is not absolutely compelling it forces us to be extremely reticent in removing Moses from his traditional role. Cf. too O. Eissfeldt, "Israels Führer.." and R. Smend, *Das Mosebild von Heinrich Ewald bis Martin Noth* (Tübingen: J.C.B. Mohr, 1959).
7. In a private communication to the author Prof. F. Andersen wrote: "This expectation is at least a literary convention, governing the form of presentation of any eventual report of his career. It compares with a similar interest of infancy narratives for all great and heroic personages, including antenatal oracles and portentous rescue from danger in childhood.  
Whether such matters were also required in lifetime for legitimation and whether this expectation stimulated a call experience and governed its form in the psychology of the individual are less accessibility to knowledge:-  
What the text says; What the text means; How tradition shaped the text; Degree to which text reports real events; Measure of social-tradition's imposition of events; Measure of actuality of individually experienced events."  
Cf. G. von der Leeuw, *op.cit.*, 85.2; 101; 102.1; 103.1 and 104.1; M. Hades and M. Smith, *Heroes and Gods: Spiritual Biographies in Antiquity*, (London: Routledge & Kegan Paul, 1965) 3-9; M. Buber, *I and Thou* (Parts I - II), (Edinburgh: T & T Clark, 1937) *passim*.
12. *Op.cit.*, 52. He obviously means "two" not "three".
13. *Exodus*, 34 and *Pentateuchal Traditions*, 30, 36.
8. According to Noth Moses does not belong to any of the other themes of the pentateuchal traditions. Only in the tradition of Moses' grave can an original link with Moses himself be maintained since "a grave tradition usually gives the most reliable indication of the original provenance of a particular figure of tradition". (*op.cit.*, 169f). Cf. also V. Fritz, *op.cit.*, 123-129 who describes Moses' role in the pre-Yahwistic traditions as that of "Mittler" (Mediator) but he was not originally located in the Exodus traditions.

17. *Ibid.*, 322f. He refers to Gen 24.35-48 as an example of how the plenipotentiary of Abraham tells Laban how he received his credentials.
18. *Op.cit.*, 55f.
19. On the ancient connection (if not identification) between 'judge' and 'prophet' see Jud 4.4; 11.29; 15.14f., I Sam 10.1-12 (espec. 10ff). Cf. M. Noth, "Das Amt des 'Richters Israels'", *ThB(AT)* (München: Kaiser, 1969) 71-78; D.A.McKenzie, "The Judge of Israel", *VT* 17 (1967) 118-121; O. Grether, "Die Beziehung Richter für die charismatischen Helden der vorstaatlichen Zeit", *ZAW* 57 (1939) 110ff; von Rad, *Theology*, I/327ff. In my opinion none of these authors adequately recognize the relationship that existed between prophetic frenzy and the charismatic leadership exercised by the judges or saviours. However the call to this "office", if it can be called that, was not a stereotyped affair even though in its literary expression it took on a certain recognizable shape or form. Two examples of out of the ordinary "calls" have come down to us: Samuel who was 'called' when he was a lad (I Sam 2) and Jephthah who was appointed by the elders without any prior divine word.
20. For the following see Childs, *op.cit.*, 70f.
21. *Ibid.*.
22. Special literature in addition to that already quoted. M. A. Erbach & L. Smolar, "Aaron, Jeroboam and the Golden Calves", *JBL* 86 (1967) 129-140; L.R. Bailey, "The Golden Calf", *HUCA* 42 (1971) 97-115; K. Baltzer, *The Covenant Formulary*, (Oxford: Blackwell, 1971) 39ff. W. Beyerlin, *Origins and History of the Oldest Sinaitic Traditions*, (Oxford: Blackwell, 1965); R. Clements, *God and Temple*, (Oxford: Blackwell, 1965); R.C. Denton, "The Literary Affinities of Exodus 34.6f." *VT* 13 (1963) 34-51; O. Eissfeldt, "Die Komposition der Sinai-Erzählung Ex. 19-34", *FF* 40 (1966) 213-215; S. Lehming, "Versuch zu Ex. xxxii", *VT* 10 (1960) 16-50; S.E. Loewenstamm, "The Making and Destruction of the Golden Calf", *Biblica* 48 (1967) 481-490; D.J. McCarthy, *Old Testament Covenant: A Survey of Current Opinions*, (Oxford: Blackwell, 1972), (particularly interesting is his comprehensive Bibliography); J. Muilenburg, "The Intercession of the Covenant Mediator- (Exodus 33.1a, 12-17)", *Words and Meanings*, D. Winton Thomas *Festschrift*, eds. P.R. Ackroyd and B. Lindars (Cambridge: CUP, 1968) 159-181; E.W. Nicholson, *Exodus and Sinai in History and Tradition*, (Oxford: Blackwell, 1973); L. Perlitt, *Bundestheologie im Alten Testament*, *WMANT* 36 (Neukirchen: Neukirchener, 1969) 203-232; G. von Rad, *The Problem of the Hexateuch and Other Essays*, (Edinburgh: Oliver & Boyd, 1965) 1-78 espec. 53f.
23. 32.9ff.
24. 32.33f cf. vs 14 which is to be regarded as a late addition.
25. 31.1ff.
26. 33.12ff; 34.6-9,10.

27. Cf. especially Cassuto, *Exodus*, 407ff.
28. *Pentateuchal Traditions*, 31 and *Exodus* 243-261. "The state of the sources is certainly extremely confused...The nucleus of the whole historical tradition is to be found in chap. 34, the narrative of the making of the covenant based on the words of the covenant (34.27f) committed to Moses on the mountains and then written on the tables....On the other hand, the narrative of the broken tables (ch. 32)...appears to be a secondary tradition."
29. *Origins*, 18-25, cf. 77, 98f, 112, 133.
30. *Pentateuch Traditions*, 31.
31. *Op.cit.*, 24.
32. *Ibid.*, 24f.
33. *Op.cit.*, 31.
34. G. von Rad, *op.cit.*, 13f., Cf. Noth, *op.cit.* 59f.
35. Beyerlin, *op.cit.*, 145-169.
36. *Ibid*, 145ff, 167.
37. *Ibid.*, 151ff, 167f.
38. *Ibid.*, 168ff.
39. Childs, *op.cit.*, 558.
40. *Ibid.*, 610.
41. Cf. Cassutto, *loc.cit.*
42. *Op.cit.*
43. Cf. *THAT* II/273ff.
44. Cf. *THAT* II/290ff. The pattern of the occurrence of **אָב** in Exodus tells an interesting story. It appears to be concentrated at the great moments of the sacred history -  
     Passover - Exodus (chaps 12-14);  
     Sinai Covenant ( " 19 & 24);  
     Rebellion ( " 32) and  
     Promise of Presence ( " 33)  
     (But not renewal of Covenant (chap 34)!).



45. This is the import of ידע "to know" in 33.12ff.. Cf. *THAT*, I/694ff., and commentators *in loc.* Hyatt points out that the RSV translates ידע by "choose" in Gen. 18.19. Cf. Amos 3.2; Hos. 13.5; Jer 1.5.
46. On the possible ways in which all these traditions were brought together cf. Noth, *Pentateuchal Traditions*, chaps 7, 10, 15 & 16 and the relevant sections in the *O.T. Introductions* by Eissfeldt, Fohrer, Kaiser, Soggin, and Weiser.
- Notes on Exodus 3.11.
47. Commentaries consulted for the Sinai Narratives: (See also Notes 3, 11 and 14 above).
1. B. Bäntsch, *Exodus-Leviticus-Numeri*, (Göttingen: Vandenhoeck und Ruprecht, 1903).
  2. G. Beer, *Exodus*, HAT, I/3, (Tübingen: 1939)
  3. U. Cassuto, *Commentary on Exodus* (Jerusalem: Magnes Press, 1967)
  4. B. Childs, *Exodus: A Commentary*, OTL (London: 1974).
  5. R.E. Clements, *Exodus*, CBC (Cambridge: 1972).
  6. A. Cole, *Exodus*, TOTC (London: 1973).
  7. G. H. nt Davies, *Exodus*, TBC (London: 1967)
  8. A. Dillmann, *Die Bücher Exodus und Leviticus*<sup>2</sup>, (Leipzig: S. Hirzel, 1880).
  9. S.R. Driver, *The Book of Exodus*, CBSC (Cambridge: 1911)
  10. F.C. Fensham, *Exodus*, (Nijkerk: G.F. Callenbach, 1970)
  11. P. Heinisch, *Das Buch Exodus*, (Bonn: P. Hanstein, 1934).
  12. J.P. Hyatt, *Exodus*, NCB (London: 1971)
  13. H. Holzinger, *Exodus*, KHAT II (Tübingen: 1900).
  14. M.M. Kalisch, *Historical and Critical Commentary on the Old Testament: II, Exodus*, (London: Longmans, 1855).
  15. C.F. Keil, *Commentary on the Pentateuch: II, The Second Book of Moses*. (Edinburgh: T & T Clark, 1864)
  16. A.H. McNeile, *Exodus*, W.C. (London: 1908).
  17. M. Noth, *Exodus: A Commentary*, OTL (London: 1962).
  18. D.M.G. Stalker, "Exodus", *PCB* (London: 1962), 208-240
  19. J.C. Rylaarsdam, "Introduction and Exegesis to the Book of Exodus", *IB I* (New York: 1952) 833-1099
48. Contextual considerations cannot be over estimated in determining the meaning and nuance of the same literary form used in different situations. As we shall come to see in a later chapter literary form on its own is inadequate to guarantee meaning. Nor can we judge that a form arose out of a particular context. In other words the usual assumption of form critical study as formulated by Gunkel (see pp. 26f. above) cannot be assumed to apply in every case.
49. See above p. 84.
50. We must be careful not to read into the present context a *conscious* contrast by the author between Moses as shepherd in Midian and as a shepherd of Israel. If it exists it is implicit rather than explicit. Yahweh is the shepherd of Israel (Gen 49.24; Isa 40.11; Jer. 31.10; Pss 23.1; 80.2); but the rulers of Israel are also given the title (Num 27.17(!)) but usually in contexts where they stand judged for failing in their duties of feeding and caring






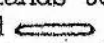
Notes on Exodus 4.10.

59. Eissfeldt, *Synopse*, 31 & 113\* regards this verse and vs 13 as E (contra Noth, *et.al.*)
60. Isaiah's impediment is not physical but moral. Before he can speak Yahweh's word he needs to be cleansed (Isa 6.1ff).
61. Jeremiah's difficulty is his youthfulness and inexperience. "My Lord Yahweh, I do not know (how) to speak for I am a youth." The structure of the prayer is fundamentally the same as Exod. 4.10. A . L (neg). R.
62. Ezek. 2.8-3.3. The emphasis here is on the message which Ezekiel is called to preach. It is not his own words which he will proclaim but Yahweh's.
63. On the Massoretic pointing of יְיָ אֱלֹהֵינוּ see especially the recent article in *TDOT*, I/62-72 by Eissfeldt who reviews the works of G. Dalman, *Studien zur Biblischen Theologie, Der Gottesname Adonaj und seine Geschichte* (1889), and W. Graf Baudissin, *Kurios als Gottesname im Judentum und seine Stelle in der Religionsgeschichte, I - IV* (1929), in some detail and comes to the following conclusions:
  - 1) יְיָ אֱלֹהֵינוּ is a nominal affirmative which elevated אֱלֹהֵינוּ to a *status emphaticus* = "Lord of all"
  - 2) It is *not* a late Massoretic introduction.
  - 3) It may have been in use as early as 13th BC.
 Cf. Quell, *TDNT* III/1060ff who argues that the original vocalization of יְיָ אֱלֹהֵינוּ was יְהוָה אֱלֹהֵינוּ / יְהוָה אֱלֹהֵינוּ and must always be understood as a pronominal suffix = "my Lord". We have generally adopted Quell's interpretation.
64. It is difficult to decide whether וְ is a causative or an adversative particle here. Cf. Andersen, *HVC*, 42f. Rule 3.

Notes on Exodus 4.13.

65. Cf. *Ibid*, 45 Rule 3; 65 para. 136; 90 para. 376.
66. *Exodus*, 46.
67. *Ibid* cf. Childs, *op.cit.*, 79 who makes no comment on this contradiction.
68. For a survey of the many interpretations of this difficult passage see Childs, *op.cit.*, 98ff.
- 68a. See below: Excursus A, "The Particle אֲנִי in the Old Testament."
69. So all modern translations and commentators.
70. See above p. 84.
71. LXX (Vaticanus) reads בִּי אֱלֹהֵינוּ (cf. 4.10, 13). But LXX (Alexandrinus and Sinaiticus) = M.

72. Many MSS, Sam., LXX, Syr., Targ (some mss plus Pseudo-Jonathan) read **למה**
73. Cf. G-K, §158a; Jouon, *Grammaire*, §170c; Brockelmann, *Syntax*, §133c.
74. Eg. C. Simpson, *Early Traditions*, 169, breaks up the chapter into J1, and J2, E1 and E2 with the J traditions predominating; M. Noth, *Pentateuchal Traditions*, 30, assigns all of it to J (with vs 4 a secondary expansion); Fohrer attempts to find his nomadic source (N) here but in view of Eissfeldt's failure to identify his Lay source (L) this must be viewed with suspicion.
75. On the place of Aaron in the Exodus traditions cf. Noth, *op.cit.*, 178-182; Seebass, *op.cit.*, *passim*; V. Fritz, *op.cit.*, 60ff; F.S. North, "Aaron's Rise in Prestige", *ZAW* 66 (1954) 191-199.
76. *Exodus*, 55 "The passage 5.3-19, in which Moses is not mentioned appears in the literary work of J as an element incorporated from an older tradition, and it is not outside the bounds of possibility that we have here a piece of a version of the narrative description of the Exodus theme which occupies an even earlier place in the history of the tradition. In any case, in contrast with the later version, which in general occupies the forefront in the literary sources and gives a prominent place to Moses, this passage had no knowledge of Moses' presence at the beginning of the negotiations with Pharaoh!"
77. *op.cit.*, 117\*.
78. *op.cit.*, 169.
79. For this construction of questions in apposition. cf. Gen. 31.36; 44.16; Exod. 17.2b; I Sam 20.1; Hos 6.4; Eccles 6.8; I Chron 21.3.
80. If it could be shown that when the literary or rhetorical device called "*inclusio*" is used to demarcate a literary piece or section everything outside the *inclusio* is excluded (except those words which form a natural and essential grammatical relationship with it) we would have to conclude that line f is a late addition to the prayer. But that would require a rigidity in rhetorical formation most uncharacteristic of Hebrew composition. In this case the *inclusio* is not an *inclusio*! The opening words act, as we shall see so often in these prayers, as links to the following lines or sections. Thus line a is linked by **למה** and 2nd person masculine singular subject to line b, by **הרצה לעם הזה** to line d-e and by 2nd pers. sing. subject and **עם** to line f. If there is an *inclusio* it is this last connection.
81. Cf. Andersen, *Hebrew Sentence*, 117ff.
82. G - K, §113n.

83. While the phrases עַם הָאֱלֹהִים, עַם יְהוָה, עַמִּי; עַמֶּךָ assume in appropriate contexts a technical meaning referring the covenant community of Israel the phrase הָעָם הַזֶּה where it is used of God's people, frequently takes on a negative and derogatory sense. In the literature of the period under consideration it is used with a negative nuance in Ex (17.4?); 32.9, 21, 31; Num. 11. 11, 12, 13, 14; 14.11; (22.6, 17 (Balak)); 32.15; I Kgs 12.23, 18. 37; Isa 8.6, 11; 12; 9.15; 28.11, 14; 29.13, 14; Jer 5.14; 8.5; Mic 2.11. Cf. Deut. 9.13, 27, Jer. 7.16; 11.14; 14.11, 26-37. This should not persuade us, however, to conclude that the term is universally a technical one for wayward Israel since there are many references which use it in a positive or neutral sense: Ex 3.21; 5.22, 23; 15.13, 16 (17 עַם); 33.12; Num 14.13, 14, 16, 19; Jos 7. 7; I Kgs 12.6, 9, 27; cf. Dt 3.28; 31.7, 16; Jos 1.6; I Kgs 5.21. Nevertheless, in the prophetic literature it certainly has a technical ring about its uniformly negative and derogatory meaning. Cf. J. Boehmer, "Dirses Volk", *JBL* 45 (1926), 134-148.
84. See above p.85.  
Notes on Exodus 32.11-13.
85. Sam. reads יִסֵּר The whole passage in the Samaritan text has been strongly influenced by its parallel in Deut. 9.20-29.
86. Sam., Lat., Syr., LXX (min 129) omit מארץ and read מַחְזִירִים.
87. Sam., LXX, Syr., read וּבְזָרוּעַ גִּטּוּיָהּ (Deut.9.29); cf. Exod. 3.19(J); 6.1(J); 13.9 (D?); 20.20(J); Deut. 10x; Jer 1x; Ezek 2x.
88. LXX omits.
89. Sam., LXX read וְלִיעָקֹב
90. Sam. reads הָרְבֵּה אֲרֻבָּה ; cf. Gen 15.1.
91. LXX adds τῷ πληθει.
92. LXX reads אִמְרַת לַתֵּת לָהֶם.
93. Vss (except Lat) read pronom. suff. וְנִחְלִיקָהּ
94. What are these "mountains"? They may be understood as the land outside Egypt. The Egyptian hieroglyph  ("mountain", "highland", "desert") was used for foreign lands to the east and contrasted with that used for their own land ; cf. J.A. Wilson, "Egypt" in *Before Philosophy*, edit. by H. Frankfort *et.al.*, (Hammondsworth: Pelican, 1949), 47 and 51ff.
95. An alternative way of understanding this line is to take "I shall give your seed" as a quotation (cf. 33.1). In that case the sentence is grammatically incomplete.
96. This raises the question of whether or not lines h-k are a late addition. They have no verbal relationship with any of the other sections and their removal would make the argument for a Deuteronomomic authorship of the whole prayer less appealing. See Note 97 below.

97. חרה אף ב' Gen 44.18(J); Exod 4.14(J); Num 11.33(J); 12.9(E); 25.3(J); Deut 7.4; 11.17; Jos 23.16; Jud 6.39; Isa 5.25; Hos 8.5; cf. Gm 4.6(J); Exod 32.9 (J/E).
- הוצא מארץ מצרים Exod 6.13(P); 7.4(P); 12.17(P); 16.6(P), 32(P); 20.2(E)(=Deut 5.6); 29.46(P); Lev 19.36; 23.43; 25.38, 42, 55(H); Num 15.41(P); Deut 1.27; 6.12; 13.6; 29.24; Jud 2.12(Dtr); I Kgs 9.9; Jer 7.22 (2x); 11.4; 34.3; Dan 9.15; 2 Chron 7.22 Cf. Exod 3.10(E), 12(E); 13.3(D); 13.9, 14(D); 16(D); 14.11 (E); Num 20.16(E); Deut 16.1; 9.12, 26, 28, 29 Jos 24.6; Jud 6.8.
- בכה גדול Deut 4.37; 9.29; Jos 17.17; 2 Kgs 17.36; Jer 27.5; 32.17.
- ביד חזקה Exod 2.19(J); 6.1(J); 13.9 (D/J); 20.20(E); Dtn 10x; Jer 1x; Ezek 2x.
- שוב מחרון אף Deut 13.18; Jos 7.26 (Dtr); 2 Kgs 23.26 (Dtr); Isa 12.1; Jer 4.8; 23.20; 30.24; Dan 9.16; Jon 3.9.
- נחם/וא (על הרעה) לצמד Exod 32.14 (JE)?; 2 Sam 24.16; Jer 18.8, 10; 26.3, 13, 19; Ezek 14.22; 32.31; Amos 7.3, 6; Jon 3.10; 4.2; Joel 2.13; I Chron 21.15.

שוב/וא נחם Exod 13.17(E); Jer 4.24; 31.19; Jon 3.9; Joel 2.14.

While all these phrases and clauses occur in Deuteronomy of the so **called** Deuteronomistic History all can be traced back to earlier literature (both J and E in the Pentateuch, the early traditions of the historical books and the first of the writing prophets. This suggests that we are dealing here with what could be called a proto-Deuteronomistic redaction. However I would prefer to ascribe it to R<sub>JE</sub> because of the strong J and occasional E elements evident. It seems clear to me that Deuteronomy 9.25ff is dependent on this prayer rather than the other way round.

98. The connection is not as clear as that which exists between A.1 and 2 and B.1. Is this due to B.2 being a Dtr addition? **Probably.**
99. This conjunction of traditions was probably first worked out by an unknown author whose activity lies behind the three major sources of the Pentateuch - J, E and P. Martin Noth has designated this common basis G (= *Grundlage*). He writes, "It is quite clear that the major themes of the Pentateuchal tradition, arranged in the sequence<sup>with</sup> which we are now familiar, were already contained in G." (*Pentateuchal Traditions*, 39). However he later writes, "Nothing can be said about G as the common basis of J and E, for it is not even certain whether we are dealing with an oral expression of the Pentateuchal tradition which was already quite firmly formed, or with a literary fixation whose wording, however, cannot be established with any certainty" (*op.cit.*, 229). The G of Noth should not be confused with Fohrer's N (Nomadic Source) or Eissfeldt's



(Lay Source). Fohrer (*Introduction*, 127ff), however, agrees with Noth and accepts a G groundwork which underlies his N and JE sources and, in addition, he argues for a second *Grundlage* (G<sub>2</sub>) behind J and E. Whether or not this is so depends on the existence of his N source. If we accept Noth's argument for G it may be set in the period of the early monarchy when demands for national unity became paramount.

100. For the first time the phrase **הָעָם הַזֶּה** has a strong negative connotation. Up until this passage the phrase in Exodus has been either positive or at least neutral in the estimation of the speakers. Now it is decidedly negative. See above note 83.
101. *Exodus*, 244. Among other scholars who agree with Noth are Childs, Holzinger, Hyatt and Simpson.
102. *Sinaitic Traditions*, 22. In agreement are Baentsch, Eissfeldt and Stalker. Some scholars accept J as the source of these verses: Driver, *Introduction*, 32; Hartford-Battersby, *HDB* 1/808 and J. Gray, *IOVCB*, 64. G.E. Wright, *IBD*, 2/194 prefers R<sub>JE</sub>.
103. *Op.cit.*, 133.
104. If Fohrer is correct in his assertion that Moses must be understood as originally belonging to the circle of ancient patriarchal figures (*Introduction*, 124ff) it may be conjectured that like the others he would have received a promise from God to become a great nation. This promise of posterity was subsequently reinterpreted in the development of the traditions and placed here after the failure of the **עַם יְהוָה** to be the **בְּנֵי יִשְׂרָאֵל**.
105. So Beyerlin, *op.cit.*, 21 n.137. Noth, *op.cit.*, 244 and 248 on the other hand regards vss 7-8 and 15f as belonging together.
106. The complicated grammatical style of the petition points to R<sub>D</sub>. It is certainly related to Exod 33.1 and may have been added when chapters 32 and 33 were conjoined.
107. This is implied in the first question which carries a high level of indignation. We are not told the form this anger took. In the present context it is only a threat which in fact was never implemented!
108. Cf. Baltzer, *Covenant Formulary*, 56f, comments on communal lamentations that those that confess sins stand in contexts of covenantal renewal while those that omit the confession of sins need no such context. In the latter case disaster has overtaken Yahweh's people and he is called on to remove it. In the former the disaster is seen as a curse which has befallen Israel because she has broken her covenant with Yahweh. The prayer under

discussion belongs to the non-confession context even though its present setting seems to belie this. The introductory rubric to the prayer has been specially composed to fit it into the Golden Calf pericope. But cf. 2 Sam 24.10, 17.

109. The prayer of confession at the end of Exodus 32 comes after the removal of the offence so it too seems to be misplaced. Joshua's lament brings about the revelation that Israel has sinned. This current prayer is successful after Yahweh has revealed that Israel has sinned and before the offending object is removed - a highly unlikely happening.
110. Cf. too Deut 9.27ff which is dependent on the Numbers account of the rebellion at Kadesh (q.v.).

Notes on Exodus 32.31-32

111. Sam. has **הוֹנָה** instead of **אָנָה** LXX add **אֲדוֹנִי** and Syr **אֲדוֹנֵי יְהוָה**  
( **ܐܕܢܝ ܕܝܗܘܐ** )
112. Sam and LXX add **שָׂא**
113. Cf. Noth, Exodus, 251; Hyatt, *op.cit.*, 311f. See also Baentsch, *op.cit.*, 272f.; and Beer, *op.cit.*, 153, counts vs 35 among the literary kernel of the chapter.
114. *Op.cit.*, 246
115. *Op.cit.*, 300ff, (Cf. Baentsch, *op.cit.*, 273; Eissfeldt, *Synopse*; 156\*; Beer, *op.cit.*, Holzinger, *op.cit.*, 108). Holzinger regards the prayer as a secondary development comparable to Gen 18.22-33. He is followed by Simpson, *Early Traditions*, 206f.
116. **חֲטֵאתָ חַטָּאָה גְּדוֹלָה** -occurs only here. The phrase **חַטָּאָה גְּדוֹלָה** however, is found in Gen 20.9(E); Exod 32.21, 30 and 31; 2 Kgs 17.21.
- עֲשֵׂה־לִּי אֱלֹהֵי זָהָב** Exod 20.23(C) to which prohibition this clause refers. Cf. Isa 31.7; Dtn 3.1; 5.23; Ps 115.4.
- נִשְׂאָה חַטָּאת** Exod 10.17(J); I Sam 15.25; Pss 25.18; 32.5; cf. Exod 34.7 (JE).
- מַחֲהֵךְ** "obliterate" Gen 6.7; 7.4(J); Exod 17.14(J); Deut 9.14; 25.6, 9; 29.19; 2 Kgs 14.27; Ps 9.6. "wipe off" Num 5.23(P) - often used of sin and, therefore, parallel with **נִשְׂאָה** and forms an interesting contrast with line c.
- סִכַּח אֲשֶׁר כָּתַבְךָ** Pss 69.29; 139.16; cf. Exod 17.14(J).



117. G-K, §195dd; cf. Jouon, *Grammaire*, §167r (160j, 167o); Brockelmann, *Syntax*, §169a.
118. See above note 1.
119. On the role of the intercessor in ancient Israel especially with respect to the removal of sin cf. Eichrodt, *Theology of the Old Testament*, (London: SCM, 1967) II/448ff; F. Hesse, *Die Fürbitte im Alten Testament*, (Erlangen: typewritten dissertation, 1951) 32f.; P.A.H. de Boer, *De Voorbede in het Oude Testament*, OTS III (Leiden: Brill, 1943) 55f; Th.C. Vriezen, *An Outline of Old Testament Theology*<sup>2</sup>, (Oxford: Blackwell, 1970) 269f; Cf. H.W. Hertzberg, "Sind die Propheten Fürbitter?", *Tradition und Situation*, A. Weiser *Festschrift*, eds, E. Würthwein and O. Kaiser (Göttingen: Vandenhoeck und Ruprecht, 1963) 62-74. On sin and expiation and the problem of vicarious expiation cf. Eichrodt, *op.cit.*, II/443ff.; R. de Vaux, *Studies in Old Testament Sacrifice*, (Cardiff: Uni. of Wales Press, 1964) 91ff, nowhere mentions this passage; F. Büchsel, *ἑλασμοματι* TDNT III/302ff; G.B. Gray, *Sacrifice in the Old Testament*, (London: OUP, 1925), 55-95; H.H. Rowley, "The meaning of Sacrifice in the Old Testament", *BJRL* XXXIII (1950-1) 74-110; Vriezen, *op.cit.*, 275; and articles on sacrifice in *HDB*, *ERE*, *RGG*<sup>5</sup> and *IDB*. The thinking lying behind this prayer appears to have been developed by the writer of Deutero-Isaiah in his portrayal of the suffering servant of Yahweh as the means by which healing, righteousness and forgiveness come to many; cf. H.-J. Kraus, *Worship in Israel*, (Oxford: Blackwell, 1966), 231.
120. Cf. Gunkel, *Einleitung*, 131f, 251f and Mowinckel, *Psalms*, 22ff.
121. According to verse 35 it has already broken out. These verses (29-34) however, only anticipate it.
122. On the renewal of the covenant after a breach of faith cf. Baltzer, *op.cit.*, 39-62 and on this chapter specifically L. Perlitt, *op.cit.*, 203-216.
123. Cf. below pp 109ff.

#### Notes on Exodus 33.12-13

124. LXX reads על כן
125. Probably singular but cf. Ps 103.7a יוריע דרכיו למשה.  
Instead of the whole line LXX and Vul. read הראני נא את כניך
126. LXX and Syr. add הגדול.
127. The וגו creates an inclusive coordination between the two clauses which are also conjoined by the subject-object chiasmus I - YOU : YOU - ME.

128. Usually translated as a purpose clause "in order that I may know you" but that is awkward in view of the following **למען** clause - unless the latter is a late addition but that would cause other problems (see below on the structural integration of the **למען** clause in the overall plan).
129. Following J. Mullenburg, "The Intercession of the Covenant Mediator", (Exodus 33.1a, 12-17)", *Words and Meanings*, D. Winton Thomas *Festschrift*, eds. P.R. Ackroyd and B. Lindars, (Cambridge: CUP, 1968) 159-182.
130. *Ibid.*
131. See above Note 51. Cf. R.H. Clements, *God and Temple: The Idea of the Divine Presence in Ancient Israel*, (Oxford: Blackwell, 1965) *passim* but especially 18-26 and his bibliography 143ff. Clements, however, nowhere devotes any special consideration to the phrase **בְּקֶרֶב** which I believe to be one of the key concepts of the Old Testament. It would appear that it is also one of the most neglected.
132. Yahweh says: "I know you by name..." line c.  
Moses prays: "Let me know you..." line f.
133. **מִצֵּלָה חֵן בְּעֵינַי** Cf. Gen 6.8 (J); 18.3(J); 19.19(J); 32.5(J); 33.8(E); 10(E), 15(J); 34.11(J); 39.4, 21(J); 47.29(E); 50.4(J); Exod 3.21(J); 11.3(J); 12.36(J); 33.16, 17(J); 34.9(JE); Num 11.11, 15(J); 32.5; Jud 6.17; I Sam 1.18; 16.22; 20.3, 29; 25.8; 27.5; 2Sam 14.22; 15.25; 16.4; IKgs 11.19; Ruth 2.2, 10; Neh 2.9; it is a polite form of address and acknowledgement especially between king and subjects which came to be used in the language of prayer. It is generally regarded as an indication of the presence of J.
134. **הָעַם הַזֶּה** (line a) and **עַמִּי** (line h).
135. Lines a, b and e.
136. It is not an exact quotation but it contains the essence of Yahweh's command.
137. Cf. H.H. Brongers, "Bemerkungen zum Gebrauch der adverbialen *w<sup>e</sup>* (*attah*) im Alten Testament", *VT* 15 (1965) 289-299.
138. **נָא** with **מִצֵּלָה חֵן** Gen 18.3; 30.27; 33.19; 47.29; 50.4; Exod 34.9; Jud 6.17; I Sam 27.2.
139. *Scriptio defectiva*. The plural form as pointed by the Massoretes should read **דְּרֹכֶיךָ**. It may have been singular originally "your way". The confusion may be seen also at Jos 1.8 and Ps 119.37; Cf. Jouon, *Grammaire*, §941.

Notes for Exodus 33.15-16

140. LXX reads  $\alpha\lambda\delta$  { (אֱלֹהִים) } vs. 14 which parallels  $\alpha\mu$  אִין אַתָּה תִּלְךָ
141. LXX reads תַּעֲלִי.
142. G.K., § 158a; Brockelmann, *Syntax*, §135b and 176a and Jouon, *Grammaire*, §170c.
143. Exod 17.1b-7 already assumes that Yahweh is in the midst of his people and that he is present to help them. According to the present arrangement of the traditions the problem of Yahweh's presence only arose after the Golden Calf incident at Horeb.

Notes for Exodus 33.18

144. The decision as to which source this and the subsequent verses come from participates in the overall difficulty of a source analysis of the whole chapter. Martin Noth, may be right in concluding that a source analysis is impossible because it is made up of secondary additions (*Exodus*, 253). He does, however, assign the prayer to J (*Pentateuchal Traditions*, 30). We have attempted to make sense of the prayer in its existing context. See Childs, *Exodus*, 584f, for a summary of the critical debate.

In addition to what we wrote above at the beginning of this chapter further thought suggests to us that we should seek for the origin of the whole complex of Ex 32-34 in the period after the entry into Canaan and the Covenant Renewal assembly at Shechem, which Jos 24 witnesses to, had been established. In Joshua 24 the people are warned that the service of Yahweh is impossible because he is a holy and jealous God (vs 19). There is no hint of forgiveness.

לא תוכל לעבוד את יהוה כי אלהים קדשים הוא אל קנא הוא  
לא ישא לפשעכם ולחטאותיכם

Compare this with the well known Exodus formula

יהוה יהוה אל רחום וחנון...  
נשא עון ופשע וחטאה ונקי לא ינקה פקד עון אבות...

Both accounts speak of the renewal of the Covenant with Yahweh in which the exclusiveness of Yahweh over against the pagan idol deities\* over the theologically crucial role of forgiveness. In the Joshua account it would seem that the previous residents of Shechem are being included in the covenant and the stress is on the dire results that will follow apostasy. In the Exodus account the Covenant has been broken and renewal is through forgiveness. In Joshua 24 the mercy and compassion of Yahweh is nowhere mentioned. In Exodus 32-34 the חנון and חסד ואמת of Yahweh are central and the negative element of ch. 34.7b sounds incongruous.

The covenant renewal of Exodus 32-34 probably took its present shape after the schism of the northern kingdom but also lying behind it is a tradition which celebrated the theophany of Yahweh to Moses in which the compassionate forgiving character of Yahweh (his טוב) was highlighted. The locus of that *hieros logos*, was possibly Kadesh. After the Shechemite revulsion over the Bethel

\*is emphasized. The difference between the accounts is .

cult had been incorporated into the Jerusalem traditions in the eighth/seventh centuries, a strongly judgmental Shechemite view of Yahweh was added to the positive Kadesh tradition which had become part of the royal cult in Jerusalem.

145. *Exodus*, 595.
146. *Early Traditions of Israel*, 214f.
147. Childs, *op.cit.*, 595; cf. Cassuto, *Exodus*, 435f.
148. Cf. *Genesis* 15.2-7 where Abraham has two אֱלֹהִים and then Yahweh three. It is impossible to divide the story strictly on these introductory rubrics.
149. On אֱלֹהִים as attribute of Yahweh Cf. Eichrodt, *O.T. Theology* II/29-35; Jacob, *O.T. Theology*, 79-82; von Rad, *O.T. Theology* I/239f; Schultz, *O.T. Theology*, II/125 - "The name of God is often synonymous with the *glory of God*;" Vriezen, *O.T. Theology*, 207ff.; von Rad, *TDNT*, II/238ff; C. Westermann, *THAT*, I/803ff. who writes:  
 "The pericope *Exod.* 33.18-23 is very controversial. It begins "Let me see your *kābōd*!" Parallel to this stands *kol-tubi* "all my beauty (Schönheit)" in vs 19 and *panai* "my face" in vs 20. After that comes vs. 22 "I shall make my *kābōd* pass before you..." In the prayer Moses, in wanting God to show himself, uses the vocabulary *kabod*, *tub*, *panim* only in the sense of softening or making relevant the direction of the appearance of God. They have no independent significance. In view of the history of the concept of *kabod* previously described it must be denied that this pericope belonged to one of the old sources J or E. It is a late insertion to elevate Moses whose unique relationship with God had to be emphasised." (*my translation*).
150. The significance of Yahweh's 'back' has yet to be dealt with in detail by scholars. However Phillip Hyatt, *Exodus*, 318 writes, "The meaning is that, while man can know something of the ways of God with man in his world (vs.13), the ultimate mystery of God's nature is hidden from man's knowledge". While this may be true we should also think of the "back" of Yahweh in terms of the *results* of his passing by. Yahweh's "face" cannot be seen because he alone holds the future in control. Only his 'back' can be seen because the outcome of his activity in history can only be seen after he has passed by. Faith that looks to God leading his people can only ever look on his 'back'.
151. Cf. *THAT* I/667f. We take it to mean the character of Yahweh expressed in his merciful forgiveness. So Hyatt, *op.cit.*, 317.

152. No doubt the original meanings of 'glory' etc. were highly concrete and were understood as *visible* expressions of Yahweh's being. But in the light of 1 Kings 19 which recounts Elijah's experience of a theophany we must say that Israelite theology had come by this time to a deeply spiritual view of Yahweh's Being & Presence in Israel.
153. Cf. Gen 32.12  
Ex. 4.13.  
Num 12.13  
2 Sam 15.31  
and Jud.16.28; 1 Kgs 18.37; 2 Kgs 6.17 & 18.
- הַצִּילְנִי נָא מִיַּד אֲחִי  
בִּי יְהוָה שְׁלַח נָא בְיָד תְּשֻׁלַּח  
אֶל־נָא רַפָּה נָא לָהּ  
סָכַל נָא אֶת־עַצְתִּי אֲחִי
154. Num 10.35, Gen 32.30a, 2 Kgs 6.20.
155. See below on Genesis 15.8 for a discussion of the sign-request pp.234f.
- Notes for Exodus 34.9
156. LXX omits.
157. LXX και ἐσόμεθα σοι
158. See prayers Ex 32.31f.; 33.12f.; 15f..
159. Cf. pages 81ff.
160. Beyerlin, *Sinai Traditions*, 90 writes, "The references in Exod. 34.9 to the stiff necked people and the forgiveness of sin indicates that the contents of this verse are a later addition, which presupposes that the story of the golden calf has been worked into the narrative..." He also argues that this verse presupposes chapter 33 (page 91).
161. *Ibid.* 93 and 94.
162. *Ibid.* 94.
163. וְיָדָא as a vocative in this position is unusual and probably should be omitted as the LXX testifies. But cf. 2 Sam 15.31b!
164. Cf. Jouon, *Grammaire*, §171a; Brockelmann, *op.cit.*, §167. Note that G.K., §160, does not include וְ as a concessive particle.
165. Beyerlin, *op.cit.*, 96ff., derives lines d and e from "the language used in prayers of the covenant cult". This links it, according to Beyerlin, to verses 10ff. which were "associated with a cultic act in which the traditions of Exodus 34 were embodied."



## NOTES ON EXCURSUS A

1. Davidson, *Syntax*, §60; *Grammar* (rev. by J. Mauchline) p.251: "enclitic particle of entreaty"; G-K, §105b and *passim*; Jouon, *Grammaire*, §105c, 114c: "Ce mot...est tres largement employé pour ajouter une nuance déprécative..."; Weingreen, *Grammar* p.297, only refers to it in his vocabulary while Brockelmann, *Syntax*, Bauer-Leander, *Grammatik*, nowhere refer to it as having any significance.
2. BDB, 609; Fohrer, *Dictionary*, 167; K-B<sup>2</sup>. 585.
3. *Hebräische Grammatik für den akademischen Unterricht*, (München: Evangelischer, 1955), 91.
4. K-B<sup>3</sup>, II/620, "eindringlich machende partical". Strangely enough K-B<sup>3</sup> does not refer to Grether!
5. *Introduction to Biblical Hebrew*, (New York: Scribners, 1971) §136.
6. Based on a count of Mandelkern, *Concordantiae*, I/708-710.
7.  $V_{imp}(L)$  = Long" form of the imperative (קטלה).
8.  $W_{pf}$  = Waw + consecutive perfect (וקטל).
9. Including אוֹי־נָא ; אָנָה ; אֶל־נָא ; הִנֵּה־נָא , יִשְׁנָא and preposition plus נָא
10. There are only 9 sentences out of 409 (0.22%) which do not conform to this rule: Ex. 32.32; Num 11.15; Jud 13.8; 19.23; I Sam 20.9; Jer.27.18; Pss 119.108; 122.8; Dan 9.6. This conclusion will hold, however, only if conjunctions and such modifiers as אוֹי , אֶךְ , עַתָּה , אֵינִלִּם , none of which take  $-nā$ , are considered marginal.
11. "Cohortative" and "jussive" are thus primarily syntactic categories showing only partial correlation with morphological distinctions. This structural feature of Hebrew is obscured when categorization is established primarily on morphological grounds.
12. This construction may indicate that a distinct and not a coordinate statement is involved in which case some of these should be in a/A group.
13. Lachish Letter No. 6, line 5 reads [לֵאמֹר] קְרָא נָא וְהוֹן דְּבַרִּי הַזֶּה [וּבֹא] "[say]ing: Read for the words of the [prophet]..." (S.A.B. Mercer(ed), *Lachish Letters*, (Toronto; 1939), 117).
14. Jouon, *Grammaire*, 286



## Notes for Chapter 5

1. It is difficult to determine where the Plague and Departure narratives, on the one hand, and the Journey and Entrance narratives, on the other, begin and end. We have chosen Exodus 12.37ff and Jos. 4.19ff because they represent specific *geographical and temporal termini* which are lacking elsewhere.  
But the narrative spills out beyond these limits. The keeping of the Passover, for instance, is an important bracket at both ends of the narrative complex (Ex 12.1ff and Jos 5.10ff).  
On the other hand the verbal *inclusio* bracket relating to the "bones of Joseph" (Ex 13.19 and Jos 24.32) may indicate, as far as one tradition is concerned at least, the extent of the narrative! It would be interesting to explore the narratives with these clues in mind but this is not the place.
2. This conclusion would confirm Martin Noth's assessment, *History of Pentateuchal Traditions*, p.223ff, who regards the thematic grouping of the narrative within the framework of "secondary itineraries" as very far removed from the reality of history.
3. This pattern reflects that evident in the Genesis traditions and outlined by von Rad, *Genesis*, 148ff. and *O.T. Theology*, I/136f. Israel behaves at her creation no differently to mankind at its. God also demonstrates the same graciousness and loving care.
4. *Op.cit.*, 258
5. For the literature on the Wilderness narratives see below note 8.  
It is clear that the two kinds of episodes labelled by Child's' Patterns I and II have essentially the same structure. We would contend that the latter developed out of the former. This happened through the interpretation of the various crises, which confronted the people in their desert sojourn, as judgments by Yahweh. In particular the stories exhibiting definite Pattern II characteristics (Num 11.1-3; 21.4-9; 11.35-12.15; 17.6-15) tell of a destructive force which threatens the people while Pattern I stories, on the whole, relate the absence of a necessity (Ex 15.22-25; 17.1-7; 16.1-36; Num 20.1-13 but cf. Ex 14). It is the difference between the needs satisfied that essentially distinguish the two kinds of stories and not the later interpretive glosses. The stories that tell of Yahweh's "punishment" of Israel go back to authentic memories of the terrors encountered in the wilderness. They reflect the sort of irrational encounter with the *numina* met with in Exodus 4.24ff. and Genesis 32.22ff. The desert wandering narrative shows us that in time Israel came to view these fiery visitations in the desert as Yahweh's judgements on their ancestors' sin which is stereotyped in the "murmuring" motif.  
This stereotyping of Israel's sin in the desert, with its fairly fixed form and its loose connection with the remainder of the story,

points to the probability that the opening complaint of the Pattern II stories is a later theological elaboration added to a tale which originally was a *Deliverance from Danger* type.

- 5a. The exception for Pattern I is Numbers 20.1ff (P). The reason for this intrusion is simply that it is an extremely ancient (except for the Aaron additions) alternate tradition to Exodus 17. For the priestly redactor there was no alternative but to insert it after the Sinai event in view of the already existing "water from the rock" story in the pre-Sinai complex.

6. *Op.cit.*, 32.

7. *Ibidem* and *Numbers* (London: SCM, 1968) 83ff.

7a. The structure of Exodus 32 is as above in Table 5.4

Notes for Exodus 17.4.

8. Literature: In addition to that given in Note 3 chapter 4:  
C. Barth, "Zur Bedeutung der Wüstentraddition", *Suppl. V.T.* 15 (1966) 14-23; H.J. Boecker, *Redeform des Rechtslebens im Alten Testament*, WMANT 14 (Neukirchen: 1963); G.W. Coats, *Rebellion in the Wilderness*, Nashville: Abingdon, 1968); "An Exposition of the Wilderness Traditions", *VT* 22 (1972) 288-295; R.E. Clements, *Abraham and David*, SBTh (2nd series) 5 (1967); S.R. de Vries, "The Origin of the Murmuring Tradition", *JBL* 87 (1968), 51-58; S. Lehmann, "Massa und Meriba", *ZAW*, 73 (1961) 71-77; S. Talmon, "The 'Desert Motif' in the Bible and Qumran Literature", *Biblical Motifs*, ed. A. Altmann, (Cambridge, Mass.: Harvard Uni. Press, 1966) 31-63.
9. Both Exod 15.16 and 26 are ambiguous. The meaning may be either "there is no potable water" therefore "give us water we can drink", or "there is no water for the people to drink" therefore "give us water in order that we may drink."
10. On  $\sqrt{71}$  in the Old Testament cf. *THAT* II/771-777, and *TDNT*, 4/293f.
11. On  $\sqrt{71}$  cf. *THAT* II/69-71 & *TDNT*, 6/24-28.
12. On  $\sqrt{71}$  = rebel cf. Coats, *Rebellion*, 21ff, *THAT* I/870-872 & *TDNT* I/730ff.
13. On  $\sqrt{71}$  as an appeal to a judge for justice and deliverance cf. Boecker, *op.cit.*, 62 and *THAT*, II/568-75.
14. Only Coats, *op.cit.*, 54f. follows Noth, *Exodus*, 139. (Cf. also Rudolph, *Der 'Elohist' von Exodus bis Josua*, (Berlin: Töpelmann, 1938): quoted by Childs) in finding only J here. Those who argue for E here are Baentsch, Beer, Bewer, Cornill, Dillmann, Driver, Eissfeldt, Gottwald, Gray, Harford-Battersby, Hyatt, McNeile, Simpson, Smend & Stalker (?). V. Fritz, *op.cit.*, 10-12 believes it comes from P!

15. Cf. *THAT* II/541; *TDNT* IV/267; *RGG*<sup>3</sup> VI/921f.; *ERE* 4/280ff; *HDB* I/527.
16. This links verse 7 back to verse 1a which forms part of the "itinerary" framework for the overall wilderness wandering narrative. B.O. Long, *The Problem of Etiological Narrative in the Old Testament*. *BZAW* 108 (1968) 29f, 42-45 has shown that the etiologies of the Old Testament are on the whole not essential to the stories to which they are attached. This would suggest that Exodus 17.1-7's climax and conclusion (vss 6b and 7) are the work of a redactor who gave it its present negative connotation. On the question of etiologies see also S. Mowinckel "Das ätiologische Denken", (Excursus) *Tetrateuch-Pentateuch-Hexateuch*, *BZAW* 90 (1964), 78-86.
17. See above note 83 chapter 4.

#### Notes for Numbers 11.11-15

18. Literature for the prayers in the Book of Numbers. In addition to the Introduction, Dictionaries and specialist studies previously referred to the following works have been consulted:  
 B. Baentsch, *Exodus-Numeri*, HKAT (Göttingen: Vandenhoeck und Ruprecht, 1908)  
 L. Elliott-Binns, *The Book of Numbers*, WC (London: Methuen, 1927)  
 G.B. Gray, *Numbers*, ICC (Edinburgh: T. & T. Clark, 1903).  
 H.H. Guthrie, "The Book of Numbers", *IOVCB*  
 H. Holzinger, *Numeri*, KHAT (Tübingen: Mohr, 1908).  
 A.H. McNeile, *Numbers*, CBSC (Cambridge: University Press, 1908)  
 J. Marsh, "Numbers", *IB* (Nashville: Abingdon, 1951) 2/137-308.  
 M. Noth, *Numbers*, OTL (London: SCM, 1968).  
 N.H. Snaith, "Numbers", *PCB*<sup>2</sup> (London: Nelson, 1962) 254-268,  
 and *Leviticus and Numbers*, *NCB* (London: Oliphants, 1967).
19. *Scriptio defectiva* for מַצֵּאת. It may be asked whether this is in actual fact an orthographic defect or an indication with the אַת of line c of the great age, at least the early lines, of this prayer?
20. Sam. לשׁים.
21. LXX omits. Syr. inserts before מַסֵּה.
22. Sam., LXX, Syr. and Targ (Pseudo Jonathon) read אֶל-.
23. Syr (I MS), LXX (some MSS) and Sam. read נִשְׁבַּעְתִּי.
24. LXX adds הַדָּבָר הַזֶּה.
25. Sam. has אֶתָּה.
26. Some MSS and Sam. read זֶאֱמַר

27. At first glance it is hard to see why Moses should be upset over Yahweh's anger unless it expressed itself in some sort of personal affliction of which we are not told. The prayer itself regards the burden of the people as the evil inflicted on Moses but lying behind the complaint is the thought that Yahweh is ultimately responsible for his people and therefore for him to get angry with them is an exercise in futility.
28. When we view the prayer from another angle we may also say that the central motif (the provision of meat to satisfy the people's craving) forms the pivot about which the remainder of the prayer is balanced and turns. On each side of the pivot (lines f-g) are two sections which take their meaning from it: Section I, and 2 call into question the propriety of Yahweh's actions and Sections 4 and 5 state Moses' attitude of despair.
29. See pp. 158ff.. The similarity in form of line g with Exod 17.2a and the appearance of  $\text{אֶשְׁכָּח}$  in line b, I believe, tie the two pericopes to the same cult centre which is to be identified as Kadesh. Geo. Widengren, "What do we know about Moses", *Proclamation and Presence*, G. Henton Davies *Festschrift*; eds. Durham and Porter (London: SCM, 1970) 21-47, argues that Kadesh was the place where "Israel wanted to celebrate the pilgrim festival for which permission to leave Egypt was asked of Pharaoh." He believes that the original tradition of Moses' leadership of Israel and the movement of the people to Kadesh is found in: Exod 5.1-3; 15.22-25b; 17.1b-7 (Numbers 20. 2-12P).  
 "This tradition is the oldest and the authentic tradition. It shows that there was in Kadesh a Yahweh-sanctuary where the Hebrew tribes celebrated their  $\text{אֶשְׁכָּח}$ . Here Moses officiated as a priestly Levite, here also he gave the  $\text{תּוֹרָה}$  to the tribes of Israel, Ex. 18. I can see no reason to doubt the historicity of this tradition." With this I would concur but I would extend his ancient traditions by those contained in Numbers 11. 13-14. Cf. G. Wellhausen, *Prolegomena zur Geschichte Israels*,<sup>6</sup> (Berlin: G. Reimer, 1905) 341ff; E. Meyer, *Die Israeliten und ihre Nachbarstämme*, (Halle: M. Niemeyer, 1906) 60-62; H.H. Rowley, *From Joseph to Joshua*, The Schweich Lectures 1948 (London: OUP (British Academy), 1950) 105f; whom Widengren follows. He further points out (42 n.73) that Noth makes no "serious attempt at reconstructing this chain of traditions" and that Beer, *op.cit.*, "has completely missed the importance of Kadesh."
- 29a. Note double *chiasmus* formed by these words.
30. G.B. Gray, *op.cit.*, 107 who follows B.W. Bacon, *The Triple Tradition of the Exodus*, (Hartford, 1894) 139-150, 168.
31. Cf. Baentsch, 503ff; Holzinger, 41-43; Marsh, 195f; Noth, *Numbers*, 83ff.; Simpson, 223ff; Snaith, *PCB*<sup>2</sup>, 259, who all see, in varying degrees, a combination of sources which correspond to the chapter's two main themes: "quails" and "elders".



32. If not Gray may be correct in surmising it came originally from another context but we would prefer Kadesh to Sinai.
33. Cf. Noth, *op.cit.*, 86.. Eichrodt, *Theology*, 2/475 interprets lines c and d as "the son's confidence in his Father's loving concern"! cf. *TDNT*, V/967f. No Old Testament theology as far as I can judge discusses the question of God's motherhood. The concept expressed here is far removed from that found in the ancient fertility cults (c.f. W.F. Albright, *Archaeology and the Religion of Israel*<sup>2</sup>, Baltimore: John Hopkins, 1946) 115). The ideas of motherhood take their content from the Exodus events of election, redemption and covenant. The idea that God could be conceived of as Mother in ancient Israel should not surprise us if we remember that in the creation story God makes "man" male and female - in the image of God. Femaleness inheres in the very character of God. He is both Father and Mother! The failure to grasp this has left a gaping hole in much Protestant worship.
34. Mose Held, *op.cit.*, 79 where he quotes Isa 66.8; Jer 18.14-15; 31.20 (48.27); Amos 6.12; Mic 4.9; Hab 3.8; Job 7.12; 10.5-6 as additional examples of the sequence... **כִּי...אֵם...ה** in the Old Testament. He believes that **כִּי** is an integral part of the sequence and should be translated as an interrogative particle. He goes on to say that this sequence is not easily accounted for "...And one is drawn to conclude that the sequence ...**כִּי...אֵם...ה** is merely a remnant of the more common formula ...**מִדּוּעַ...אֵם...ה**." He equates **כִּי** with the Ugaritic *ik* and translates Num 11.12, "Did I conceive all this people or did I bear them? Why then do you say to me...?" Our translation, however, follows the more usual one because the change from perfect to imperfect in line d seems to indicate something new. The **כִּי** is signally the content of an action which is solely dependent on certain conditions being fulfilled. The complaint lies in the fact that the conditions can never be fulfilled and therefore the command of Yahweh has no foundation and his anger without justification.
35. The phrase **אֵם כָּל הָעָם הַזֶּה** (את) is unique to this prayer and 32.15 (JE). **כָּל הָעָם** occurs in P (Lev. 9.24; 10.3), Dtn (13.10; 17.7; 20.11; 27.15ff) and Dtr (Jos 5.5; 24.2,27; Jud 4.13; 7.1, 7; 9.45, 48; 20.8; etc.)
36. The function of the *waws* in this sentence is fascinating. The sentence begins with **וְאֵם** to which is attached an apodosis which has no *waw* signal. Then follows a protasis which also has no signal but whose apodosis is indicated by a *waw*. This is a chiasmus formed from two **אֵם** clauses in apposition, (Cf. Andersen, *Sentence*, 39).
37. The prayer begins with the polite and deferential **עֲבֹדָךְ** and then passes over into the more familiar first person singular **אֲנֹכִי**. This may be due to the intense emotion which the author wishes to portray in the prayer. But it is more likely to be a literary convention. Cf. "A Letter to a God", *ANET*, 627.

Notes for Numbers 11.21-22.

38. All critics agree in assigning this prayer and its context to J.
39. *Sebir* has **לכם** which one would expect at first but all the Versions agree with M. The LXX adds **לאכל**.
40. Sam. adds the article and reads **והבקר**.
41. Where the number 600,000 "foot soldiers" (?) came from is impossible to say (Exod. 12.37, Num 1.47 (P)). Such a figure is impossible in view of the numbers which actually can be supported in desert conditions; Cf. Noth, *Exodus*, 99. Such a pious exaggeration would have enhanced the tradition of God's miraculous feeding of his people in the desert. It is possible that the figure 600,000 originally had a symbolic meaning which is now lost to us.
42. Exod. 33.7-11; Num 12.6-8.
43. Vss. 31-35. Quails are a seasonal phenomenon in the *Negev* and Sinai regions. Cf. Article "Quail", *IBD* 3/973 and the note by Snaith, *in loc.*.
44. G.K. § 105b, n.1. Cf. vs. 12.
45. Following Gray, *op.cit.*, 128.
- 45a. Cf. Excursus "The Particle **אִי**" pp 266ff.
46. On **אִי** cf. *THAT* I/142-149 and *TDOT* I/242-61. It occurs frequently in names e.g. Gen. 16.13; 21.33; 33.20; in ancient self designations e.g. Gen. 17.1; Ex 20.5; 34.6,14; (**אִי קִנָּא** and **אִי שִׁדִּי**) and especially in the prolegomena to the Deuteronomistic Code (3.24; 4.24; 4.31; 5.9; 6.15; 7.21. In the Balaam oracles it appears 8x; Pss 77x; Job 55x and Isa 39x.
- 46a. *Op.cit.*, 93. He argues that this chapter presupposes the secondary insertions of chapter 11 which belong mainly to the J tradition. Therefore, according to Noth, chapter 12 most probably also belongs to J. He also writes in *Pentateuchal Traditions*, 32n. 120: "Chapter 12, which is in itself very broken, is one of the hopeless cases of Pentateuchal analysis and therefore I shall not even attempt source analysis. Since the divine name occurs throughout, it might be basic J material with all kinds of proliferations, alterations and, in this case, losses too." Simpson, *op.cit.*, 228 is in fundamental agreement with Noth.
47. G.W. Anderson, Baentsch, Driver, Gray, Holzinger, MacNeile, Pfeiffer, Snaith & Weiser agree. Marsh is undecided (JE).
48. O.Eissfeldt, *Hexateuch Synopse*, 164\*-165\* reckons vss. 1,3-5a, 7b 8b and 10a to be E and the remainder to be L. Fohrer, *Introduction*, 154 & 162 argues similarly for his N source.



- 48a. In this connection it may be appropriate to point out that the assonance of the *a* sound after אַ is striking:  
 ʔal nā r<sup>e</sup>fā nā lā. The stress on the  
 centralized Petition is heightened by chiasitic structure of  
 surrounding words and sounds.

ʔ A L N , Ā : N , Ā L Ā

49. BH<sup>3</sup> notes that כִּי = *nam* and compares Vulgate (*de quorum*).

Notes for Numbers 14.13-19

50. BH<sup>3</sup> designates this line as corrupt and would follow LXX

(ויאמרו יושב הארץ הזאת) למכורם במכורם ואזבל. Syr. has (אֵלֶיךָ) כל-ישובי

Lat. et habitatorias terrae huius.

51. Syr., Targ., Vul., insert אשר before שמעו

52. LXX reads וישׁטתוּם = "scatter them".

53. LXX reads כחך.

54. 5 MSS, Sam, LXX, Targ (Jon), Lat, add ואמת cf. Exod 34.6.

55. 2 MSS, Sam., LXX, Targ (Jon). add וחטאה

56. 1 MSS, Sam (1 MSS), Syr, ועל.

57. LXX, Pes read להם

58. Following Baentsch, *op.cit.*, 526. As it stands the verb is in apposition to the preceding and a change of subject would necessitate some signal of that intention.

59. The verbal links of the prayer and its context with Exodus 15 should be noted - see below.

60. שחט is a technical term for offering sacrifice in P. There is some irony here. Moses had told Pharaoh that the reason for wanting to leave Egypt was to go three days into the wilderness in order to sacrifice (ולו) to Yahweh (Exod 5.2ff. 8.23, 10.25f). Now Yahweh wishes to offer his people as sacrifice!

61. See above, note 1. Cf. Gray, *op.cit.*, 156 "The text of 13f is unintelligible and the Versions furnish no appreciable emendation."

62. *Composition*, 104.

63. *op.cit.*, 53. He writes "Dtn 1.37 wäre unmöglich, wenn der Verfasser diesen Abschnitt schon gelesen hatte."

64. *Op.cit.*, 526f. cf. Simpson, *op.cit.*, 233f. Marsh, *op.cit.*, 211; Gray, *op.cit.* doesn't commit himself, vaguely saying "It has been very generally felt that in its present form this section is not derived from early prophetic sources."; Snaith, *op.cit.*, confines himself to saying "The section is certainly pre-P."
65. *Hexateuch*, 62 and 170\*f.
66. *Numbers*, 108ff. There is no comment in his *Pentateuchal Traditions*.
67. *Ibid.*
68. On the Syntax of the conditional sentence composed of two or more perfect *waw* consecutives. Cf. Brockelmann, *Syntax*, §170c; Driver, *Tenses*, §149; Davidson, *Syntax*, §132a who takes line j as the only apodosis to line i; See also Jouon, *Grammaire*, §167.
69. Gen 22.2, Jos 11.9, 2 Sam 16.11, Ps 41.6, 2 Chron 14.3, Neh 9.15.
70. AV, RV, RSV; GNB, JB (paraphrase), NEB changes lines a & c to questions "what if..?"
71. = note 8.
72. So BH<sup>3</sup> See note 1a.
73. The neutral indeed positive connotation of **העם הזה** in this context is note-worthy. This may betray an originally different context.
74. See text.
75. Cf. The BCP (1662) Collect for the Eleventh Sunday after Trinity "O God, who declarest thy almighty power most chiefly in showing mercy and pity.."
76. The Song of Moses makes much of the foreign peoples hearing what Yahweh has done (Exod 15.13-17). The motifs of victory over Egypt and possession of Yahweh's land are prominent in the song and the prayer as well. It would appear to us that the authors knew of the ancient hymn and is calling it to mind.
77. [person + **ב** **נשא** **√**]. may mean "long for" (K-B<sup>2</sup>, 636a) (cf. [**נשא** **ב**]: "bear with") or "forgive", Isa 2.9, Gen 18.24,26. (K-B, 636b) The meaning here would appear to be "bear with" rather than "forgive" though the latter connotation is certainly there and is linked to line p.
78. An example of "involutus" in the prayer is **כח** (ט) **גדל** (מ) **כח** (מ) **גדל** (ט)

79. We say semiskilled because the prayer lacks the smoothness of the D and Dtr and simplicity and balance of J.
80. Alternatively it may be the work of R<sub>JE</sub> using E material which was also utilized by D.
81. I would keep the words in parenthesis in spite of their awkwardness primarily because it forms the *inclusio* with the opening line.
82. Another possibility is that prayer may have been created from two prayers. The first: lines a-d(L), m-r and u which came from J. The second: lines i-l and 2-t which could have come from E. Only one thing is certain, however, there can be no certainty.

Notes for Numbers 16.15.

83. LXX  $\epsilon\pi\iota\theta\upsilon\mu\eta\mu\alpha$  = 'desirable thing'; Sam  $\text{רצון}$  = 'valuable'. But both Vulgate and Peshitta follow MT.
84. As AV, RV, RSV, NEB, JB, Cf. G-K §117a and §130a. Jouon, *Grammaire*, §125h, G-K §117d.
85. Cf. The ancient story of "Gimil Ninurta-The Poor Man from Nippur" (Text, Translation and Notes by F.I. Andersen; Study Guide for Course 08224 - "The Early Civilization", Macquarie University, School of History, Politics and Philosophy). Gimil Ninurta, a poor citizen of Nippur, is taken advantage of by the local *hazannu* who steals his sheep and in exchange gives him "...a bone and sinew. He gave him to drink from his flask some bear (diluted) three times. He sent him off and put him outside the gate."  
(See also O.R. Gurney, *Anatolian Studies* VI(1956) 150-159)
86. For the place of the  $\text{רצון}$  in ancient covenants, cf., G. Mendenhall, "Mari" BA XI (1948) 1-19; A. Parrot, "Mari", *Archaeology and O.T. Study*, ed. by D. Winton Thomas, (Oxford: OUP, 1967) 136-143.
87. The commentators who agree that vss 12-15 belong to J are Noth, Simpson, Eissfeldt, Smend and Cornill. Gray, *op.cit.*, 202, comments "The connection between vs 15a and vs 15b is not very close, and the two clauses may be from different sources" and, therefore, he simply designates it JE. Holzinger, Baentsch, Driver, Wellhausen, Bacon, *et.al.* agree, Kuenen (§8, p.135 and Note 14 p.148) believes it belongs to E.
88. What does "Will you put out the eyes of these men?" in this context mean? Gray's guess that it means "throw dust in the eyes of" is attractive and has been adopted by most modern commentators. (Cf. also ISam 11.2; Prov 30.17 and Ju 16.21). However there is no real justification for this interpretation. We would suggest that it refers to a sentence which is threatened on certain men for whom Dathan and Abiram are spokesmen. As clan leaders they refuse to hand them over. While the putting out of eyes is not a punishment prescribed by the Law it is used as a

punishment for rebellion (ISam ii.2; Ju 16.21; 2Kg 25.7) and by threatening this action Moses is seen by some as assuming a role which they regard as improper - he is making himself into a ruler, a prince.

89. Cf. Noth, *op.cit.*, 125.
90. On the meaning of מִנְחָה here see Snaith, *op.cit.*, 258.
91. Noth, *op.cit.*, 126.
92. The various grammatical forms of the individual elements, the motifs and the other features such as the rhetorical structures of all the pre-exilic lamentation prayers will be analysed in chapter 9.
93. It will be seen, however, that there is no clear pattern in any of the three groups of prayers. Reason, Lament, Petition occur in no particular order. What distinguishes the prayers is not really their structure but the appearance of the *Petition* and/or *Lament* elements.
94. We have listed 17 in chapter 6. There are 19 *Petition* -only direct prayers in chapter 8 but of these many come within a grey area of uncertainty. To the prayers of chapter 6 we could perhaps add : Jer. 1.6; 4.10; 14.13; 32.17a, 24-25; Ezek 4.14; 9.8; 11.13b; 21.5 (*ew*.20.49). all of which are pure examples of the *Lament*-only prayers.
95. See above pp. 93ff.
96. עֲמֵךְ Ex. 5.23, (32.7), 33.13 (34.10)  
הָעַם הַזֶּה Ex 5.22,23; 17.4; (32.9); 32.31; 33.12,  
Num. 11.11, 12, 13, 14; 14.13, 14, 15, 16, 19.  
In Num. 11 the prayer is more a personal complaint against Yahweh than an intercession for the people.

NOTES FOR 2 KINGS 2.14b

- 1a. *Commentaries* consulted for the prayers in the Books of Kings:
  1. I Benzinger, *Die Bücher der Könige*, KHAT IX (Freiburg: 1899)
  2. C.F. Burney, *Notes on the Hebrew Text of the Book of Kings*, (Oxford: OUP, 1903) republished by KTAV Publishing House, N.Y., 1970 with a prolegomenon by W.F. Albright.
  3. J.Gray, *I and II Kings*, OTL (London: 1970).
  4. C.F. Keil, *The Book of the Kings*, (Edinburgh: T & T Clark 1883).
  5. R. Kittel, *Die Bücher der Könige*, HKAT, 5 (Göttingen, 1900).
  6. J. Mauchline, "I & II Kings", PCB (London: 1962) 338-356.
  7. J.A. Montgomery and H.S. Gehman, *The Books of Kings*, ICC (Edinburgh: 1951).
  8. M.Noth, *Könige I*, BK IX/I (Neukirchen: 1968).
  9. J. Skinner, *I and II Kings*, CB (London: n.d.).
  10. N.H. Snaith, "The First and Second Book of Kings: Introduction and Exegesis", *IB III* (New York: 1954) 3-338.
  11. B.Stade, *The Book of Kings*, SBOT (Leipzig: 1897).
1. LXX<sup>BA</sup> ἀφφω ; Bul. *etiam nunc* and Sym: καὶ νυν suggest an original אִפּוּא which a number of commentators accept (Benzinger, Kittel, Skinner and Burney). Grätz and Perles according to ICC propose אִפּוּא יְהוָה. The Massoretes following Syriac and Targum attached the phrase אִפּוּא יְהוָה to וַיִּבֶּה. This has been followed by Rashi, Kimchi, A.V., R.V., Stade, Eissfeldt, *et.al.* But Burney is correct in saying that this would have to follow the verb not precede it. We include it in the prayer and translate it as an emphasis of the Query - so Aquila καὶ περ αὐτος.
2. This clause forms a clear *inclusio* about the prayer and highlights it. All mss. of LXX (except A and B) understand that the first striking was unsuccessful and therefore needed the prayer and the second strike. Thus they add καὶ οὐ διεστέλ.
3. Cf. Isa 63.11, 15 (!)
4. Cf. Comments on Exodus 17.7 (pp.158f) and 33.12ff (pp. 104ff). Yahweh's presence with his people was an essential part of the Sinai covenant.
5. Cf. Deut. 6.16; cf. Psalm 9.15, 8f.
6. Mal 2.17b.
7. Pss 42.4,11; 79.10; 115.2; Cf. Mic 7.10, Deut. 32.37.
8. 2 Kings 18.34, 19.13, Isa 36.19, 37.13.
9. Gen 4.13-14; 28.20-22; Ex 17.2 & 7; 33.12-13, 15-16, 18; 34.9; Num 10.35; 14.3-19; Jos 7.7-9; Jer 6.13, 36-37, 39; 15.8; I Kgs 18.36-37; 2 Kgs 2.14; 6.17.



NOTES ON JUDGES 21.3

- 10a *Commentaries* consulted for prayers in Judges - see note 149.
10. On the land-promise to the patriarchs cf. the discussion and review of literature in C. Westermann, "Arten der Erzählung in der Genesis", *Forschung am alten Testament*, ThB 24(1964), 11-34. Westermann argues against the views of Alt (posterity-promise primary) Noth and von Rad (land-promise primary), and Hoftijzer (land and posterity equally primary). He suggests instead that the son-promise is the original and primary component of the patriarchal promise narratives (See discussion on Genesis 15.2-3 pp.189ff. below).
11. Cf. Joshua 7.5f. Jud 20.23,26 where the same 'formula'  
לפני (ארין יהוה/האלהים) עד הערב  
is used. It is probable in view of this that the Ark was housed at Bethel at that time.
12. J. Gray, *op.cit.*, 391, comments "in this passage and the similar passage describing public lamentation at Bethel in 2.2-5 which both describe generally a similar occasion, we may suspect a certain stylization. The redactional passage on the public lamentation at Bethel in 21.2-4 has probably the local etiological tradition of Bochim ('weepers' or 'weeping') in 2.2-5 in mind, where sacrifice is also noted. The redactor may have retained a variant tradition pertaining to an obsolete altar or cult-place near Bethel." The fact that offerings had already been offered at Bethel (20.2b cf. similarity in language) suggests the use of stylized language adopted from the patriarchal narratives (Gen 21.7, 8; 13,18; 22.9; 26.25,35.7). But this does not mean that these verses are necessarily redactional. (Cf. also Burney, *op.cit.*, 488).
13. For the relation between the Benjaminites and Jabesh Gileadites cf. H.G. May, "Jabesh-Gilead", *IBD*, II/778-9.

NOTES ON EXODUS 17.7

14. See M.Held, "Rhetorical Questions...", *Eretz Israel*, 9 (1967)70ff..
15. The combination is to be found in Gen 12.18-19, 13.9, 31.36-37; 47.19; Exod. 10.3,7; 14.15; 32.12; Num 14.41-42; 27.4; Jos 7.10; I Sam 16.1; 17.8; 22.14-15; 2Sam. 2.22; 15.19; 2Kgs 3.13; 6.22; 9.18; 2Chron 25.16; 35.21 (cf. 10.16) Cf. 2Kg 2.14 above where demand and question have coalesced.
16. Cf. E.Z. Melamed, "Break up of stereotype phrases as an Artistic Device in Biblical Poetry", *Studies in the Bible* (Scripta Hierosolymitana 8, 1961) edit. by C.Rabin, 115-153.



17. Vs 6b is typically P. The older account would have repeated vss 5 and 6b with certain variations in the 3rd person and ended:

וַיֵּךְ בַּצֹּר וַיִּצְאוּ מִיָּם... וַיִּשְׁתַּחֲוֶהוּ

18. We have already suggested that vs 7<sup>a</sup> is the work of a redactor - see above note 16, Exodus 17.4, p. 128.
19. See above under Exodus 33.12-13; 15-16; 34.9; Num 14.13-19; 2Kings 2.14.
20. Cf. Numbers 14.14
- 20a. Cf. above p.108ff.
21. Exod. 17.1-7; Num 11.11ff; 14.13-19.

22. This appears for the first time in Ahaz's refusal of Isaiah's invitation to test Yahweh (Isa 7.10-11).

Yahweh again spoke to Ahaz:

שָׁאֵל לֵךְ אֶת מַעַם יְהוָה אֱלֹהֶיךָ

Ahaz replied:

לֹא אֲשָׁאֵל וְלֹא אֶנְסֶה אֶת יְהוָה

Why did Ahaz refuse? Was he being 'got at' by a religious pressure group who regarded testing Yahweh a major sin? If so were they the spiritual ancestors of the authors of Deuteronomy in which the negative attitude towards putting Yahweh to the test is clearly expressed and the Massa-Meribah incident is viewed as the epitome of Israel's rebellion in the wilderness (6.16; 9.22; cf. Ps 95.8)? Are they G.von Rad's Levites (*Studies in Deuteronomy*, SBTh (Series I) 9 (London: SCM, 1953) 66ff) or E.Nicholson's cult prophets (*Deuteronomy and Tradition*, (Oxford: Blackwell, 1967), 79ff) or M. Weinfeld's royal scribes (*Deuteronomy and the Deuteronomistic School*, (London: OUP, 1972) 177f)?

Certainly Isaiah regarded testing Yahweh as a proper thing to do (cf. 2Kgs 20.8). We have already examined one sign-petition (2 Kings 2.14b and will examine others Gen 15.8; Ju 6.18. Is asking for a sign to be seen as a test of Yahweh? According to Ahaz, yes! But is the present question a sign request? Yes. But it is stronger than a request - allied with vs 1a it is a *sign-demand*!

23. Gen 15.7ff; Jud 6.17ff, 36-40; cf. 13.8-23; 2Kgs 20.8 (cf. 19.29); Isa 7.11; Ps 86.17. For Deuteronomy the "signs and wonders" Yahweh has done in the past are present in the Word which is proclaimed in the covenant renewal festival (cf. Num 14.11). Thus for the people to ask for a sign is to fail to trust Yahweh. It is to put him to the test. cf. TDNT, VH/210-219; THAT I/91-95; TDOT I/167-188; IDB 4/348ff..

24. 2Kgs 2.14 and Jer. 2.6.8

25. We had intended to include a detailed examination of this subject. However space forbids this and it will be included in another work entitled "*The RIB with Yahweh: an examination of Exodus 17.1-7*" which we trust will be submitted for publication in 1979. The basic data for the examination is set out in Appendix B.

# NOTES ON II SAMUEL 23.17

26. Many MSS, LXX (Lagardiana), Targum and Syriac read מִיָּהוָה. Driver, BH<sup>3</sup>, Hertzberg, Snaith, accept the emendation on the basis of I Sam 26.11 and the parallel in the Chronicler. We have followed the Chronicler.

26a. Commentaries consulted for the prayers in the Books of Samuel.

1. P.R.Ackroyd, *The First Book of Samuel*, CBC (Cambridge: 1971).
2. K. Budde, *Die Bücher Samuel erklärt*, KHAT (Tübingen: 1902).
3. C.B. Caird, "The First and Second Books of Samuel: Introduction and Exegesis", *IB* 2 (New York: 1953), 853-1176.
4. S.R. Driver, *Notes on the Hebrew Text of the Books of Samuel* (Oxford: Clarendon, 1913).
5. H.W. Herzberg, *I and II Samuel*, OTL (London: 1964).
6. A.R.S. Kennedy, *I and II Samuel*, CB (London: 1904).
7. A.F. Kirkpatrick, *First and Second Books of Samuel*, CBSC (Cambridge: 1930).
8. C.F. Keil & F. Delitzsch, *Biblical Commentary on the Books of Samuel*, (Edinburgh: T&T Clark, 1880).
9. W. McKane, *I and II Samuel*, TBC (London: 1975).
10. J. Mauchline, *I and 2 Samuel*, NCB (London: 1971).
11. D.W. Nowack, *Richter, Ruth and Bücher Samuelis*, HKAT (Göttingen: 1902).
12. H.P. Smith, *A Critical and Exegetical Commentary on the Books of Samuel*, ICC (Edinburgh: 1899).

27. LXX inserts מִיָּהוָה and Driver, BH<sup>3</sup> (?) follows. Cf. G-K §167a who regards the omission of מִיָּהוָה as an example of *apocope*s.

28. Cf. I Sam 7.6 where the water libation is part of a penitence ritual at Mizpah.

29. (i) Abs: I Sam 14.45; 20.2

(ii) (Nom) ל + חֲלִילָה: "Far be it from (me/you)", Gen. 18.25; I Sam 2.30; 20.9; 22.15.

(iii) (Vinf) א + (Ns. Pr) ל + חֲלִילָה: "Far be it from (your servant/ me/you) to (do).." Gen 18.25; 44.7,17; Jos 24.16; I Sam 12.23.

(iiia) (Vinf) א + מִיָּהוָה + (N) ל + חֲלִילָה: I Sam 26.11 I Kgs 21.3, I Chron 11.19.

(iv) (Vinf) ל + (N) א + (N) ל + חֲלִילָה: "Far be it from (us) that (we) should (do).." Jos. 22.29.

(v) (Vimpf) אא + (N) ל + חֲלִילָה: "Far be it from (me) if (I do).." 2 Sam 20.20, Job 27.5

(vi) (Vimpf) אא + מִיָּהוָה + (N) ל + חֲלִילָה: I Sam 24.7.

30. Gen 44.7,17; Jer 22.29; I Sam 12.23; 22.15; 24.7; 26.11; 2 Sam 20.20; I Kgs 21.3; Job 27.5; cf. 34.10.

36. See note 27 above.

32. Cf. Deut. 21.7f. It should be noted, however, that in the Deuteronomic passage only the neck of the ox is broken and there is no manipulation of the blood. David in pouring out the 'blood' of the men is not shedding blood but offering it to Yahweh. He is not guilty of having put their lives in jeopardy. Is he reprimanding them for their recklessness? Or is he commending them for their loyalty and bravery? Certainly for David their action had made the water too precious to drink. It could only be offered to Yahweh as representing the life of the three men.

#### NOTES ON I SAMUEL 16.2

33. Cf. G-K, § 159g; Driver, *Tenses*, §115, *Notes*, 132; and Jouon, *Grammaire*, §159g.

34. Mauchline, *op.cit.*, 128.

35. Hertzberg, *op.cit.*, 137.

36. Cf. Keil & Delitzsch, *Commentary on the Books of Samuel*, (Edinburgh: T & T Clark, 1880) 167, who feel, like all ancient commentators, they must defend God's integrity here. Commenting on Yahweh's instructions they write: "There is no untruth in this,....It was simply a concealment of the principal object of his mission..." Cf. Calvin (quoted by Delitzsch) "There was no dissimulation or falsehood in this, since God really wished his prophet to find safety under the pretext of a sacrifice."

#### NOTES ON JUDGES 6.22

37. לַכֵּן is not read by some LXX mss. The phrase is usually translated "for as much as". It occurs elsewhere in J contexts (Gen. 18.5; 19.8; 33.10; 38.16; Num 10.31; 14.43) cf. also 2 Sam 18.20, Jer. 29.28; 38.4. See BDB, 475b, G - K, §158b n.1; cf. K-B, 708b. It is probably best to translate simply "for/because(indeed)" - the לַכֵּן providing an emphatic nuance to כִּי.

38. Cf. Notes 97, 98 & 99 of Joshua 7.7-9, pp 179 below. אָהָה followed by כִּי shows that in itself אָהָה is to be considered as a "Lament-cry".

#### NOTES ON JUDGES 15.18

39. Moore, *op.cit.*, 346; Gray, *op.cit.*, 355 and Martin, *Judges, cbc.*, 173 suggest that the name means "Partridge Spring". Randall, *op.cit.*, 173 tries to argue that "there is such a thing as a true etiological story" here but he could have chosen a better example than this which appears to be quite artificial. On the etiological narrative cf. S. Mowinkel, 'Excurs: Das ätiologische Denken'. *Tetrateuch - Pentateuch - Hexateuch*, BZAW, 90 (Berlin: A Topelmann, 1964), 78-86.

40. The phrase **הַתְּשׁוּעָה הַגְּדֹלָה** is apparently only used to describe victories over the Philistines by the hand of great warriors, Cf. also 2 Sam 23.10, 12. It does not occur elsewhere.
41. Cf. Num. 11.11ff., 21f.; 16.15 cf. 21.5
42. Cf. note 16 above.
- NOTES ON NUMBERS 21.5
43. Syr. **הַעֲלִיתִי**, Sam. and LXX<sup>BF</sup> **הוֹצֵאתִנִּי**
44. Or "and our gorge chokes on..."
45. Cf. Noth, *op.cit.*, 156; Fohrer *Introduction*, 167; Holzinger, *op.cit.*, 89, Eissfeldt, *op.cit.*, 180; Simpson, *op.cit.*, 250; and Baentsch, *op.cit.*, 575f... Gray, *op.cit.*, 274 does not go beyond JE but quotes Dillman, Kuenen, Kittel, Bacon, Harford-Battersby as agreeing to its E origin. Cf. also Driver, *Introduction*, 66.
46. *op.cit.*,
47. *op.cit.*, 93-96.
48. This is not specifically stated.
49. The question is why should Hezekiah destroy such a venerated object if its use could be legitimated by such a sacred beginning. We can only conjecture that, *contra* Fritz, the object and its traditions came from the north after the Fall of Samaria and it became housed in Jerusalem by the Levites who fled south. There it would have offended the zealots of Yahwism,. The bronze serpent was destroyed but its 'legend' was preserved.
50. Cf. Exod 14.11b(E), 126(E), 17.3(E), 16.3(P), Num. 11.20b(E), 21.5(E), 14.3(P), 16.13(P), 20.4, 5(P).
51. Exod. 14.11f; 16.3; 17.3; Num 11.4ff; 14.3; 16.3; 20.44.
52. Exod. 14.1f, Num 11.4ff; 14.3-5:
53. Exod. 17.2, Num 11.1.

NOTES ON GENESIS 18. 23b-25

54. Gunkel's literary critical analysis has been followed here (*Genesis*,<sup>5</sup> 201-206). He divides the whole passage of vss 16a-33 ("The Transition from the Abraham-Hebron Saga to the Lot-Sodom Tale") into three:
- a) 16a<sup>1</sup>, b. 20-22a. 33b. *Primary Narrative of the Transition-Ja*
  - b) 17-19 *Yahweh's Soliloquoy - R<sub>J</sub>*
  - c) 22b-33a *Abraham's Intercession for Sodom - R<sub>J</sub>*.

54a. *Commentaries* consulted for the Genesis lamentation prayers are:

1. C.J. Ball, *Genesis*, SBOT (Leipzig: 1896).
2. W.H. Bennett, *Genesis*, CB (London: 1890).
3. U. Cassuto, *Commentary on Genesis I and II*, (Jerusalem: Magnes Press, 1961 and 1964).
4. F. Delitzsch, *New Commentary on Genesis*, I and II (Edinburgh: T & T Clark, 1888 and 1889).
5. S.R. Driver, *The Book of Genesis*<sup>12</sup>, WC (London: 1926).
6. H. Gunkel, *Genesis*<sup>5</sup> (Göttingen: Vandenhoeck und Ruprecht, 1922).
7. A.S. Herbert, *Genesis 12-50*, TBC (London: 1962).
8. H. Holzinger, *Genesis*, KHAT I (Tübingen: 1898).
9. S.H. Hooke, "Genesis", *PCB* (London: 1962) 175-207.
10. D. Kidner, *Genesis*, TOTC (London: 1967).
11. O. Procksch, *Genesis*, KAT<sup>1</sup> 1 (Gütersloh: 1922).
12. J. Richardson, *Genesis 1-11*, TBC (London: 1959).
13. C.A. Simpson, *Genesis*, "Introduction and Exegesis" *IB* 1 (New York: 1952) 439-829. *Early Traditions of Israel*, (Oxford: Blackwell: 1948).
14. J. Skinner, *Genesis*, ICC (Edinburgh: 1920).
15. E.A. Speiser, *Genesis*, A B (New York: 1964).
16. G. von Rad, *Genesis*, OTL (London: 1963).
17. C. Westermann, *Genesis*, BK I/1 (Neukirchen: 1975).

For a detailed bibliography of this chapter cf. Westermann, *op.cit.*, 380-383 and 419.

55. So Gunkel, Simpson, Skinner & Holzinger, but not Driver, Dillman, von Rad and Noth.
56. *Loc. cit.*
57. *Op. cit.*
58. מוֹתָוִי, רָשָׁע, צָדִיק, עֶשֶׂה מִשְׁפָּט, שִׁפּוֹט.  
are all legal technical terms; see Boecker, *op.cit.*, 122-159, and the various articles under their respective headings in *THAT I & II*.
59. רָשָׁע = "be guilty"; see Boecker, *Loc. cit.*, and C. Van Leewen "רָשָׁע *rš'*, *frevelhaft/schuldig sein*" *THAT II*/ 813-818. In itself רָשָׁע has not a juridical significance but it is found frequently in legal contexts (Ex. 2.13 and 9.27) and particularly in contrast to צָדִיק (I Kgs. 8.31f; Dtn 25.1) cf. English use of "guilty".
60. G. Liedke, "שִׁפּוֹט *špt*, *richten*", *THAT II*/999-1009; cf. A. Gamper, *Gott als Richter in Mesopotamien und im Alten Testament*, (Innsbruck: Wagner University Press, 1966) 186ff., 196f., 199-202, 210-230 and Eichrodt, *Theology*, I/239-249 who subsumes this activity under God's righteousness.
- 60a. Cf. the Hittite prayer given in Note 65 of chapter 1!
61. Gen 20.10, 17.



62. *Moses* (Num 11.2 (J); 21.7 (E); Deut. 9.20, 26); *Samuel* (I Sam 75.12; 19.23; Cf. Jer. 15.1); *Man of God* (I Kgs 13.6); *Elijah* (2 Kgs. 4.30; 6.17f); *Isaiah* (22.4) and *Jeremiah* (7.10; 11.14; 14.11). On the role of the mediator in ancient Israel cf. F. Hesse, *Die Flurbitte im Alten Testament*, Erlägen: Typewritten doctoral dissertation, 1951; PAH. de Boer, *De Voorbede in het Oude Testament*, OTS 3, (Leiden: Brill, 1943).
63. On this role see Eichrodt, *Op. cit.*, I/448-453 and E. Jacob, *Theology of the Old Testament* (London: H & S 196 ) 296; J. Lindholm, *Prophecy in Ancient Israel*, (Oxford: Blackwell 1963) 204f.; Th. C. Vriezen, *An Outline of Old Testament Theology*<sup>2</sup>, (Oxford: Blackwell, 1970), 269f; J. Muilenburg, "The Office of the Prophet in Ancient Israel", *The Bible in Modern Scholarship*, edit. by J.P. Hyatt, (London: Carey Kingsgate Press, 1966) 74-97.
64. This structure is to be seen Gen 4, 13.14; 18.23-25; 20.4-5; L / R<sup>(s)</sup> / (L) Cf. Hezekiah's prayer 2 Kgs 20.3 (Dtn).

#### NOTES ON I KINGS 19.10/14

65. LXX, reads עֲזַרְיָה which Montgomery & Gehman, *op.cit.*; Benzinger, *KHAT* IX/113, B. Stade, *The Book of Kings*, SBOT (1897) *in loc.*, & Kittel, *HAT* 5/152 follow. But J. Gray *op.cit.*, disagrees and so do we.
66. Cf. Jouon, *Grammaire*. §155m, 172c. It may be argued that the point of the lamentation as with the prophet's previous lamenting prayer in verse 4 is that he has failed. His zealousness has achieved nothing. While the idea that he is zealous because of the people's apostasy may be true it does not answer the question - asked of him - "What are you doing here Elijah?" Elijah is saying I am here because I have failed and my life is in danger. Cf. final paragraph.
67. *Die Composition*,<sup>3</sup> 230.
68. *Loc. cit.*
69. *Loc. cit.*
70. *I and II Kings*, CB (n.d.), *in loc.*
71. *IB*, 3/163.
72. *PCB*, 346.
73. *IDVBC*, 194.
74. *Elia*<sup>2</sup> (Zurich: 1968), 19 Quoted by Gray, *loc. cit.*



75. Gray, *ibid.*.
76. *Ibid.*.
77. J.A. Soggin, *Introduction*, 203. Cf. Weinfeld, *op.cit.*, who nowhere mentions these verses.
78. Cf. Weinfeld, *op.cit.*, 341.
79. *Ibid.*, 340.

NOTES ON GENESIS 20.4b-5.

80. A number of Mss read יהוה
81. LXX has ἐθνους ἀγνοῦν καὶ δικαίον. Eissfeldt, 'Exodus et Leviticus', *BHS*, suggests the omission of וַי as dittography (see below, note 83).
82. Sam and 2 Mss of M omit. LXX and possibly Syr and Lat also read יהוה וַי which is followed by BHS.
83. This is unnecessary as the idea of the king as representative of the nation is not a strange one to ancient literature. That the people were involved in the punishment of the king was first suggested in modern times by H.L. Strack, *Die Genesis Übersetzt und ausgelegt*<sup>2</sup>, (1905) - referred to by Skinner, *op.cit.*, 316. On the person of the King depended the well-being of the state of the nation: H. Frankfort *et.al. Kingship and the Gods*, (Chicago: Uni of Chicago Press, 1908), in Egypt (57ff) and in Mesopotamia (258ff). See also H. Ringgren, *Religions of the Ancient Near East*, (London: SPCK, 1973) 40ff, 83ff, 103f, and O.R. Gurney: *The Hittites*,<sup>2</sup> (Harmondsworth: Pelican, 1961) 65f and the relevant articles in *RGG*<sup>3</sup> and *ERE*. But did the author of this prayer take this conception of kingship from foreign or from his own Israelite source? It is impossible to be certain. According to Frankfort (*Op.cit.*, 341) the Hebrew monarchy lacked the sanctity of other ancient kingships. "The relations between the Hebrew monarch and his people was as nearly secular as is possible in a society wherein religion is a living force." But this seems to conflict with the view expressed by David in relation to the sanctity and inviolability of the king's person (I Sam. 24.6; 26.9; 2 Sam 1.14). There appears to us to be sufficient evidence to support the view that the King in ancient Israel embodied the ideal Man made in God's image who through his obedience to God's will ensured the blessings promised by Yahweh to man in his primeval state (Genesis 1 (although P it is very old), 2 and 3(J), Psalms 2, 8, 80, 110). He embodies in himself as Yahweh's anointed mankind and in a special sense Israel as God's people. On his right rule and obedience to the covenant depends the well being of the nation and ultimately the gathering of the nations at Jerusalem to serve Yahweh - cf. Aage Bentzen, *King & Messiah* (London: Lutterworth, 1955), 35-47 and I. Engnell, *Studies in Divine Kingship in the Ancient Near East* (Oxford: Blackwell, 1967) 174ff. who in spite of their

enthusiastic overstatement and exaggerated claims for parallels in ancient Israel to the Kingship ideologies elsewhere in the ancient world provide the reader with much valuable interpretative insight into the biblical texts. A more sober and extremely valuable study of ancient Israelite Kingship is that by A.R. Johnson, *Sacral Kingship in Ancient Israel* (Cardiff: University of Wales, 1967). On pages 4ff he summarizes the Israelite view of the involvement of the nation in the person of the king and in a lengthy footnote (4) he gives the evidence for the comparative understanding of kingship and the welfare of the people elsewhere in the ancient Near East. Cf. too *I Sam 5* and its use of the 1st. pers. sing..

84. Some MSS have יהוה in place of אדני. A recent study on the patriarchal narratives questions the use of the divine names as a criterion for determining the literary sources of Genesis: J. van Seters, *op.cit.*
85. Cf. usual form of the death sentence: מות תמות, e.g. I Sam 22.16. See Boecker, *op.cit.*, 143ff; H. Schultz, *Todesrecht im Alten Testament*, BZAW 114, (Berlin: A. Töpelmann, 1969) 83ff.
86. See page 287f. below which lists the Addresses used in the Old Testament Prayers under discussion.
87. (Pharaoh is never addressed אדני)  
 King: I Sam 22.12; 24.9; 26.17ff; 29.8; Jer 22.18; 34.5.  
 War Lord: I Sam 25.24-31 (7x), 41.  
 Clan or Tribal Leader: Gen. 23.6, 11, 15; 24.12, 14, 27; 33.8, 14, 15, Ruth 2.13.  
 Chief Priest: I Sam 1.15, 26.  
 Husband: Gen. 18.12.  
 Father: Gen 31.25.  
 Prophet: I Kgs 18.7,13; 2 Kgs 2.19; 6.5.  
 Any social superior: Gen. 24.18; 32.5; 33.8; 44.7.  
 Cf. E. Jenni, "אדון, 'adon, Herr", *THAT* I/31-38;  
 O. Eissfeldt, "אדון, 'adhon", *TDOT* I/ 59-72  
 G. Quell, "Κυριος", *TDNT* III/1058-1082  
 and the lexical references in *K-B<sup>2</sup> & <sup>3</sup>* and *BDB*.
88. With this structure compare Gen 4.13f and 18.23ff.

#### NOTES ON JOSHUA 7.7-9

89. LXX softens the harshness of the opening line by translating δεσμευει κυριε ενα τι.... Alexandrinus has ενα τι... instead of ενα τι....
90. LXX reads העברת עבדך which removes blame from Yahweh. BH<sup>3</sup> and most commentators point העביר (cf. *G - K*. §113x). Pesh. omits.

91. LXX reads אתה.
92. LXX and Syr omit the Address and read  $\text{ואה}$  instead.
93. For a recent discussion of the archaeological evidence apropos Ai and its meaning for the Israelite "conquest" cf. Aharoni, "Excavating Ai (Et-tell): 1964-1972", BA 39 (1976), 18-30.
94. See M. Noth, *Das Buch Josue*<sup>2</sup>, HAT, 7 (Tübingen: JCB Mohr, 1953), 43-51. H.W. Hertzberg, *Josua*, ATD, 9 (Göttingen: Vandenhoeck und Ruprecht, 1953), 49ff; J.A. Soggin, *Joshua*, OIL (London: SCM, 1972), 96-105, J.M. Miller & G.M. Tucker, *The Book of Joshua*, CBC (1974), 60ff. J.Gray, *Joshua, Judges and Ruth*, NCB (1967), 80-84. But cf. J. Bright, "The Book of Joshua", IB (1952), II/583ff.
95. *Op.cit.*, 43.
96. Cf. Hertzberg, *op.cit.*, does not believe there are two different sources exhibited in the prayer (p.52) but argues "vv. 5b-9 are part of the text which in the clearest way gives expression to the amalgamation of the Achan and Ai narratives" (p.51) C. Simpson, *op.cit.*, 295, "7 is from Rd, as is suggested by 'deliver into the hand of' and 'cause to perish..' 8f, in which a new beginning is made, ...are, because of the allusion to 4f, from the hand of Rje; with 9 cf. Exod. 32.12; Num 14.13f.." C. Steuernagel, *Deuteronomium und Josue*, HKAT I/2 (1900) 175ff., "7ab (from לתת on) is wholly the work of Rd... 8. For בי אדני LXX and Syr have simply ב. At all events, however, it is unnecessary to conclude from the fact that a new beginning to the lament is made with בי אדני, that vs 8-9 stem from another source than vs. 7. "He divides the prayer as follows E: 7ab, b, 8 and Rd: 7ab, 9. H. Holzinger, *Josue*, KHAT, VI (1901) 20, rejects Steuernagel and argues for a division between J & E. W.H. Bennett, *The Book of Joshua*, (Leipzig: J.C. Heinrichsische Buchhandlung, 1895-1900) 5, 10, 65, recognized J in vs 7 and E in vss 8-9, as does Eissfeldt, *Synopse*, 215\*.
97. Jos. 7.7: Joshua to Yahweh: [אהה + אדני יהוה (=  $N_s N_p$ ) + (LQ)]  
 Jud 6.22: Gideon to Yahweh: [אהה + ( $N_s N_p$ ) + (כי clause = R(L))]  
 cf. Jud 11.35: Jephthah to daughter [אהה + ( $N_s$ ) + (R/L)]  
 2 Kings 3.10: Joram to all present [אהה + (כי clause = R(L))]  
 " 6.5: Woodsman to Elisha [אהה + ( $N_s$ ) + (R(L))]  
 " 6.15: Young man to Elisha [אהה + ( $N_s$ ) + (PQ)]
98. Jer. 1.6: Jeremiah to Yahweh [אהה + ( $N_s N_p$ ) + (הנה sentence = R(L))]  
 4.10: " " " [ditto) + (אכן sentence = Lacc)]  
 14.13: " " " [ditto) + (הנה sentence = R(L))]  
 32.17: " " " [ditto) + (הנה sentence (= vs24) = R(L))]

99. Ezek. 4.14 Ezekiel to Yahweh [אהה + NsNp)+( הנה sentence = R(L))]  
     9.8   "       "       "       [ ditto )+(LQ)]  
     11.13 "       "       "       [ ditto )+(Lacc)]  
     21.5   "       "       "       [ ditto )+(Lacc)]
100. Exod. 17.3 (cf. 14.11); Num. 11.20; 21.5; cf. also Exod. 5.22, Jud 6.13.
101. C. Simpson *op.cit.*, 295 cf. Weinfeld, *op.cit.*, 298ff who does not list it as "Deuteronomic Phraseology". On Israel's holy war and its terminology cf. G. von Rad, *Der heilige Krieg im alten Israel*, (Zurich: Zwingli, 1965); R. de Vaux, *Ancient Israel*, 258ff; F. Stolz, *Jahwes und Israels Kriege*, *ATHANT*, 60 (1972) 81ff..
102. Weinfeld, *op.cit.*, 346f, cf., e.g., Deut. 4.26; 9.3; 11.17; 28.51; Jos 23.13, 16; Jer. 25.10; 2 Kings 10.19; 19.18; 24.2.
103. *Qal*: 2 Sam. 1.27; Ju. 5.31; Num 16.33; *Piel*: 2 Kgs 11.1, 13.7  
*Hiph*: Num 24.19 (√ אבד is used predominantly in late texts).
104. Cf. J.M. Miller & G.M. Tucker, *loc. cit.*. However these refer also to Exod. 16.2-8, which is hardly apt.
- 104a. This is not strictly true. The fact is that the prayer may be understood as all three individual, communal and intercessory on Gunkel's criteria (!). Since those involved are variously termed I, "they" and "us".
105. Professor Honeyman, (*JAOS*, LXIV (1944), 81ff. (not seen)), argues that אב is the imperative of אבה. Jouon, *Grammaire*, §105c, comments " אב est une interjection dépréciative au sans spécial de pardon! excuse! Le fait qu'on trouve אב seulement avant אדני et אדני indique déjà que c'est surtout un terme de politesse."  
     ביאדני Gen. 43.20(J); 44.18 (J); Num 12.11(J); Jud. 6.13;  
     I Sam 1.26; I Kings 3.17,26  
     ביאדני Ex. 4.10, 13; Jos. 7.8; Jud. 6.15; 13.8.
106. Jouon, *op.cit.*, §166a; Brockelmann, *Syntax*, §176d.
107. Cf. von Rad, *O.T. Theology*, I/184f; *Studies in Deuteronomy*, 37ff; Weinfeld, *op.cit.*, 193ff. Gray comments: "what wilt thou do for thy great name? may mean "What of thy reputation?" But it may visualize the impairing of God and his being deprived of his people among whom he has invoked his name and his presence thus realized." He refers to Deut. 9.25ff but more appropriate is Numbers 14.13-16 on which the Dtn passage is dependent.

#### NOTES FOR GENESIS 4.13-14.

108. G - K, §133c and the extensive note in Skinner who suggests reading the clause as a question and thus retain the consensus of the ancient versions ("Is my iniquity too great to be pardoned?")



109. **מה עשית** Cf. Gen. 3.13; 12.18; (20.5b); 20.9; 26.10; 29.25; 31.26; 44.15; Exod. 14.11; Num 22.28; 24.11; 7.19; Jud. 8.1, 15.11; I Sam (12.20), 13.11; 26.16; I Kings 1.6; Jon 1.10. On this as a forensic formula of accusation see H.J. Boecker, *Redeformen des Rechtslebens im Alten Testament*, WMANT 14, (Neukirchener Verlag, 1963), 26, 31. He calls it *Die Beschuldigungsformel*.
110. H.A. Brongers, "Bemerkungen zum Gebrauch des Adverbialen **וְעַתָּה** im Alten Testament", VT 15 (1965), 289-299. Brongers identifies eight meanings for **וְעַתָּה**:
1. "Now" "at the present time", with the *waw* acting as an intensifier (a) Establishing a state of affairs (Mic 4.11; Mal. 3.15; Ps. 27.6; Job 37.21) (b) Referring to an immediate impending event (2Sam. 3.18, I Kings 2.16).
  2. "But now", with a contrastive sense of "today" over against "yesterday" (Gen 23.11; Num. 11.6; Deut. 10.22; Jos. 9.12; Jud. 15.18; I Sam 2.30; Isa. 52.5; Ezr. 9.7, 8; etc.).
  3. "From now on", "in the future", relating to a future development which has been evoked from a past event. (Gen. 11.6; 2 Samuel 2.6; 2 Kings 12.7).
  4. Where in some places **וְעַתָּה** is followed by **הִנֵּה** the emphasis falls on the latter. It should not be translated "And now, behold" (Ex. 3.9; Num 24.14; Deut 26.10; Jos. 9.25; I Sam 12.2; 24.21; I Kings 1.18) because it is a pleonasm (cf. Jos. 14.10; Jer. 40.4; where **וְעַתָּה** has its temporal significance).
  5. In a number of instances **וְעַתָּה** has a causal meaning = "therefore" "so" "thus" (Gen. 21.23; 44.33; Exod. 4.11, 12; Num 22.6; Jos. 9.19; 2 Sam. 18.3; Ps. 2.10; etc.). This would appear to be the meaning in this present context. cf., Isa. 5.5; 47.8; Jer. 7.13; 18.11; (26.13).
  6. As a cohortative particle "Oh!" "Ah!" "Come now!" (Ex. 10.17; Num. 31.17; 2 Kings 1.14; 3.15; Isa. 5.3; Mal. 1.9).
  7. There are two places where **וְעַתָּה** means "yet", "nevertheless", "even though", "although". (Isa 64.7; Hag. 2.4).
  8. Finally, some places where the meaning of **וְעַתָּה** has a pregnant sense can only be gained from the context (I Sam. 25.1H; Gen. 30.30; 44.30; Jud. 11.23; Hs. 13.2; Ruth 3.12; Jer. 2.18; Jon. 4.3).
111. Westermann, *Genesis*, 416ff..
112. F.I. Andersen, *The Sentence in Biblical Hebrew* (The Hague: Mouton, 1974) 56 cf. Westermann, *op.cit.*, 418f.
113. As far as I know this "rule" is not recognized in any publication. Even G. Ogden's study of **הִיא** overlooks it ("Time and the verb **הִיא** in O.T. Prose", VT XXI/4 (1971), 451-469).

114. Andersen's rule on chiastic sentences (op.cit., 126ff) "A Chiastic sentence is strictly a two clause construction". "In a chiastic sentence, a chiastic clause (=2nd clause) combines with the lead clause to give a single picture of two simultaneously occurring aspects of the same situation or event"
- The use of waw in the Hebrew sentence is deserving of a major investigation. The existing grammars are inadequate when dealing with situations such as this.
115. On the mark of Cain see the commentaries. Interpretation of what was involved depends largely on how the narrative is viewed. Is it dealing with an etiological issue, i.e., communal interpretation? Or has it to do with a personal experience, i.e., an individual interpretation? Westermann, loc. cit., cites the evidence.
116. It is possible that we are dealing here with what was originally another "Fall" story. Indications of this are to be found in the inconsistent way הָאָדָם is used in Genesis 2-4 and the exclusion from Yahweh's presence is recounted twice.
117. Op.cit. 412f; cf. "Arten der Erzählung in der Genesis, *ThB* (AT) 24 (1964), 47-57.
118. Assuming of course that the story has this aim.
119. Cf. Gen.15.2f(5); 32, 10-13(J). Note the relationship to the function of the prayers in the Moses narratives. All aim at obtaining from Yahweh a revelation of his will in the granting of a boon which is decisive for Israel's future.

#### NOTES ON GENESIS 15.2-3

120. Numerous attempts have been made to make sense out of this line. The LXX makes מִשֶּׁקֶל the mother of Eliezer (ὁ δε υἱος Μασεκ της οὐκογενους μου κτλ.) while the Syriac and Latin interpret the text in the light of vs 3b. W.F. Albright, *BASOR*, 163 (Oct., 1961) 47, follows M.F. Unger, "Some Comments on the Text of Gen. XV.2,3" *JBL* 71 (1952) 49ff. They assume that בן has fallen out before בְּהֵי. Father Cazelles, "Connexions et Structure de Genèse XV", *RB* 69 (1962) 341-359, argues that there is no need for emendation since the phrase מִשֶּׁקֶל בֶּן can be interpreted to mean "steward" on the basis of the Ugaritic *msq mlkt* = "royal steward - the construction is a double construct with בְּהֵי. Cazelles thus translates, "and my household steward is Damaseq Eliezer". But the form of the sentence leaves much in doubt. R.Clements, *Abraham and David*, SBTh (2nd Series), 5 (1967) 18, follows Albright but because of the peculiar syntax omits the second half of the line as unintelligible. H.Seebass, "Zu Genesis 15.2b", *ZAW* 75 (1963) 317ff., proposes the following emendation: וּבֶן מִשֶּׁקֶל בֶּן בְּהֵי הוּא לִי זֶרַע ("and the son of Meseq, my slavegirl, he shall be my heir"). It is probably better to leave it untranslated.
121. Op.cit..



122. *Genesis*, 174ff.
123. *Genesis*, 177ff.
124. *Die vorpriestlichen Abrahamüberlieferungen literarkritisch und traditionsgeschichtlich untersucht*, BBB 24, (Bonn: 1966) 36-73, quoted by Lohfink (see note 130).
125. *A History of Pentateuchal Traditions* (New York: Prentice Hall, 1972) 28, 35. Actually Noth prints the "E passages" in italics indicating "no positive identification as belonging to E." He further says, "No literary analysis can unravel the actual literary condition in any way."
126. *Genesis*<sup>2</sup>, 176a. "A satisfactory source analysis is absolutely impossible."
127. "Zu Genesis 15", *Wort und Dienst*, N.F., 7 (Bielefeld: 1963) 132-149,
128. *Op. cit.*, 28.
129. E.g., Speiser, Simpson, Seebass, Skinner (Eissfeldt *Hexateuch-Synopse*, 10, 23, follows Wellhausen, *Komposition*, 21f, & gives vs.2 to J, and vs.3 to E).
130. Cf. N. Lohfink, *Die Landverheissung als Eid: Ein Studie zu Genesis 15*, Stuttgarter Bibelstudien 28, (Stuttgart: 1967); A. Jepsen, *Zur Überlieferung der Vatergestalten* (Leipzig: 1953/54); J. Hoftijzer, *Die Verheissung an die drei Erzväter*, WZ, (Leiden: Brill, 1956); C. Westermann, "Arten der Erzählung in der Genesis," *ThB* (AT) 24 (München: 1964) 9-91.
131. Conservative scholarship (e.g. Delitzsch, Jacob and more recently Cassuto & Kidner) has always regarded the Pentateuch and its composite stories as a unity. This is not our approach. We regard this story of Genesis 15 as a fairly late redaction (R<sub>D</sub>?) of ancient material which probably was already in the JE complex. Certainly this redaction has given the three promise stories a radically new shape (So O. Kaiser, "Traditionsgeschichtliche Untersuchung von Gen. 15," *ZAW* 70 (1958) 107-126 *contra* Lohfink).
132. R<sub>D</sub> "The Word of Yahweh came to Abram" uses a form frequent in the Deuteronomic history (1 Sam 15.10; 2 Sam. 7.4; 1 Kings 6.11; 12.22; 13.20; 16.1; 17.2,8; 18.1; 19.9; 21.7; 2 Kings 20.4ff.11 Isa 38.4) and the later prophets (Jeremiah 4x, Ezekiel 41 x, Haggai and Zechariah 4 x all exilic and post-exilic!) and so Gunkel, *op.cit.*, 179. Cf. Lohfink, who believes the whole story is pre-Yahwistic and who gets around this problem by arguing that linguistic

elements of the cult usually have a long pre-literary history before being committed to writing (*op.cit.*, 37). See also Cazelles who holds that no verse in Genesis 15 need be submitted to traditio-historical consideration later than 10th cent. BC (*op.cit.*).

133. On the relationship between the various promises of the fathers see Westermann, *op.cit.*, 11-34. He opposes previous opinion (Alt, Noth, von Rad, Zimmerli and Hoftijzer) that the land and posterity promises were more central than other promise traditions and argues for priority of the son promise.
134. Its use as a catch phrase (vs 8) (other catch phrases are  $\text{יְצָא}$ : vss. 4, 5 and 7;  $\text{יָרַשׁ}$ : 4, 7 and 8;  $\text{זָרַע}$ : 4, 5 and 18) linking the two halves of the chapter suggests it is part of the Redactor's tools for creating the literary unity of the pericope. On the question of whether or not Abraham knew God by this name see especially Speiser, *op.cit.*, XLIII-LII, for a positive view and F.M. Cross "Religion of Canaan and the God of Israel" in *Canaanite Mythe and Hebrew Epic*, (Cambridge (Mass): Harvard Uni. Press, 1973) who sympathetically reassesses A. Alt's thesis that the Gods of the fathers were clan deities identified with the Canaanite *elim* ("The God of the Fathers," *Old Testament History and Religion* (Oxford: Blackwell 1966), 3-66). The whole question will need now to be re-investigated in light of the discoveries at Ebla (Syria) where the names "Ya" and "El" were used of God.
135. The rhetorical question is the most frequent and most effective form of complaint and appears to have been part of the forms of disputation (official & unofficial) in ancient Israel. Cf. B. Gemser, "The *RIB* - Pattern in Hebrew mentality" *SVT* III (Leiden: Brill, 1955), 120-137.
136. Cf. F.I. Andersen, *The Sentence in Biblical Hebrew*, 90. See also K-B<sup>3</sup>, ii/523a: "'Was" wird dem Sinn nach *z. Verneinung*" and quotes Job 31.1; 9.2; 16.6; Ex 15.24; 3 Kings 12.16.
137. "Seeing I die childless..." G-K, §116n, 141e, and Andersen, *op.cit.* 82.
138. *Op.cit.*, 65f.
139. Von Rad, *Genesis*<sup>2</sup>, 179. This view actually was originated by K. Galling, *Die Erwohlungstraditionen Israels*, BZAW 48 (1928) 44ff. - so Noth, *Pentateuchal Traditions*, 232.

140. מַגֵּן is a common term for God in the Psalms (3.4; 7.11; 18.3,31; 28.7; 33.20; 84.12; 115.9-11; 119.111; 144.2) and Deuteronomy (22.3; 31.36; 33.25,29). But two other possibilities are open to us:  
 (a) מַגֵּן in parallel with נָתַן occurs in this context (Gen 14.20 & 15. 1, 2) and elsewhere with the meaning "grant" (Hos 11.8; Prov. 4.9; cf. Ps. 84.12) and (b) Dahood, *Psalms 1-50*, AB (New York: Doubleday, 1965), 16ff, interprets all the appearance of מַגֵּן in the Psalms to mean "suzerain". For the Canaanite parallels see M. Kessler, "The 'Shield' of Abraham", *VT* 14 (1964): 494-496 and L.R. Fisher, *Ras Shamra Parallels I*, AO 49, (Rome 1972), 101 & 350. We accept (a) and therefore we translate אֲנִי מַגֵּן לְךָ שֶׁכֶּרְךָ "I am giving you your reward..." (or alternatively emending gal part. מַגֵּן to a piel participle מַמְגֵּן which is grammatically more acceptable.)
141. K-B<sup>3</sup>, 1/237a.
142. For a man in the right with God to be childless was <sup>a</sup>travesty of divine justice (Lev. 20.20f). The worst judgment that can be recorded against a man according to Jeremiah is עֲרִירָה because it signifies abject failure (22.30; cf. I Chr. 2.30, 32). Cf. J. Gray, *The KRT Text in the Literature of Ras Shamra*<sup>2</sup>. (Leiden: Brill, 1964) 11f, for an insight into reaction to childlessness in the ancient Near East. See too H.W. Wolff, *Anthropology of the Old Testament* (London: SCM, 1974) 177ff.
143. This view put forward by Unger and propogated by Albright has been widely accepted. It has been now shown to be an inadequate explanation of why Abraham's servant should be regarded as his heir failing the birth of a son, cf. T.L. Thompson *The Historicity of the Patriarchal Narrative*, BZAW 133 (1974) 203-230 and J. van Seters, *Abraham in History and Tradition*, (Yale: New Haven 1975), 85-87.
144. The extraordinary thing is that commentaries do not refer to this second repetition as indicative of a second source!
145. *Op.cit.*, 45-47. Lohfink, however, omits vs 3 as a secondary gloss. Our belief, on the other hand, is that the original dialogue was vss 2, 1, 3 & 4.
146. On this question of rhetorical analysis see chap.3 Note 11.
147. Gen. 32.26.
148. See Westermann, *op.cit.*.

## NOTES ON JUDGES 6.11-21

149. Bibliography for the prayers of Judges: Commentaries:
1. R. Boling, *Judges*, AB (New York: 1975).
  2. C.F. Burney, *The Book of Judges*<sup>2</sup>; (New York: KTAV, 1970, a reprint of the 1918 edition);
  3. G.A. Cooke, *Judges*; CBSC, (Cambridge: 1913).
  4. A.E. Cundall, *Judges*; TOTC (1968).
  5. J. Gray, *Joshua, Judges & Ruth*; NCB (1968).
  6. H.W. Hertzberg, *Die Bücher Josua, Richter, Ruth*<sup>2</sup>; ATD, (1959).
  7. G.F. Moore, *Judges*<sup>2</sup>, ICC (Edinburgh: 1908).
  8. J.M. Myers, "The Book of Judges", *IB* II/677-826.
  9. W. Nowack, *Richter, Ruth und Bücher Samuelis*, HKAT I/4 (Göttingen: 1902).
  10. J.N. Schofield, "Judges", *PCB*, 304-315.
  11. R.H. Smith, "The Book of Judges", *IOVCB*, 135-149.
  12. J.D. Martin, *The Book of Judges*, CBC, 1975.
150. As a contrast the rubrics for Gideon's prayers are basically the same throughout ((גִּדְעוֹן אֵלֵינוּ וְיִאֲמַר)).
151. LXX (Alex. and Langardiana), Latin (Lugdunensis), Syr. (Hexapla) and some others read הוֹה'.
152. Even Myers (*op.cit.*), as recently as 1952, discovers JE in the present passage.
153. *Op.cit.*, p.xxv-xxvi. For 6.11-21:

	E <sub>1</sub>	E <sub>2</sub>	J	R
Wellhausen	11-21			
B. Stade	11-17abα, 18-19, 21	6.17bβ, 20.		
Kuenen	11-21			
Kittel	11-21			
Cornill	11-21			
Winckler	11-13, 2..15?..18, 19 (20?), 21		14a..16, 17 ..21bα*	136.14b.
K. Budde	12a, 13b, 14*15b, 16*, 17b, 18a*, 19a*, 20. E or J <sub>2</sub>		11, 12b, 13a, 14*, 15a, 16, 17a, 18-19, 21.	
G.F. Moore			11, 12, 13*14* 15, 16*17*, 18*19*.	13*14*16*17*. 18*19*, 20
Nowack			11f, 13a, 14*, 15, 16*17a, 18, 19*, 20	13b, 17b, 19*20

154. *Op.cit.*, 177 Cf. Simpson, *op.cit.*, who only traces JE through to Jud. 1 following Eissfeldt, *Synopse*.
155. *Op.cit.*, 9f, 222ff & 296ff...following W. Beyerlin, "Gattung und Herkunft des Rahmens im Richterbuch", *Tradition und Situation*, eds. E. Wurthwein and O. Kaiser, (A. Weiser Festschrift) (Göttingen: V. and R., 1963) 1-29 and W. Richter, *Traditionsgeschichtliche Untersuchungen zum Richterbuch*, BBB 18 (Bonn: 1966).
156. *Ibid*, 222.
157. *Ibid*, 223.
158. *Ibid*..
159. *Ibid*..
160. So N. Habel, "The Form and Significance of the Call Narratives" ZAW, cf. E. Kutsch, "Gideons Berufung und Alterbau Jdc 6.11-24". *ThL* (1956) 75-84.
161. LXX reads **כל הרצה הזאת**.
162. C; T.H. Gaster, "Angel", *IDB* I/129ff. R. Ficker, "**מלאך**, **מלאך**, Bote", *ThHAT* I/900-908 (who also quotes C. Westermann, "Engel", *EKL* I (1071-1075); G. von Rad, *O.T. Theology*, I/285ff; Eichrodt, *Theology of the O.T.*, II/23-29; Vriezen, *An Outline of OT Theology*, 209f; A.R. Johnson, *The One and the Many in the Israelite Conception of God*, (Cardiff: Uni. of Wales, 1942) 8ff.
163. G. Gray, *op.cit.*, 297. The Angel in calling Gideon a **גבור החיל** may be speaking sarcastically. Gideon in hiding his activity in a wine press is anything but a 'warrior'.
164. Cf. Burney, *op.cit.*, 187 who quotes other examples.
165. Cf. Pss 44.10ff, 24f, 60.3f; Jer. 14.7ff, 19ff.
166. N. Habel, *op.cit.*, 299 terms this word "The Commission" which is formulated with a direct command in the imperative and a rhetorical question in the perfect.  
Cf. Nowack, *op.cit.*, 63, who follows Böhme, Budde, and others in omitting **הלא שלחתיך** as a gloss "since this phrase can only have meaning if Gideon knows who their author is which according to the following verses is not yet given." But this fails to grasp the "illogicality" of epic narrative which is recited to audiences, who know the story, by men who cannot be expected to retain a strict control of the speeches, particularly in a "Call Narrative" such as this, in which the forms of speech such as **הלא שלחתיך** would be expected to occur.



167. According to  $BH^3$ , 4MSS, plus Targum and LXX (Vaticanus) read אֲדֹנָי.
168. Cf. K-B, 498b, and Brockelmann, *Syntax*, §52b6, on the negative sense of מֵהָ.
169. For הִנֵּה introducing the ground or reason for direction, petition or statement cf. Judges 1.2; (I Sam 10.22).
170. Cf. F.I. Andersen, *The Hebrew Verbless Clause*, 39 & 45.
171. The Old Testament writers delight in showing how Yahweh chooses "the weak and despised things of this world in order to confound the mighty." Israel a slave people created out of the most improbable happenings by Yahweh's choice and providential care, is delivered out of slavery by the sheer grace of God, kept alive by him for forty years in the desert in spite of their rebellions and brought into Canaan to win victory after victory against overwhelming odds. Now because she has not trusted in Yahweh she is again at the mercy of the godless but Yahweh will deliver her and demonstrate the truth of Zechariah's famous dictum: "Not by power nor by might but by my Spirit, says Yahweh".
172. Exod. 3.12, Cf. 14.
173.  $BH^3$  wants to follow some LXX Majuscules and mss and read כִּי יְהוָה (יהיה) עִמָּךְ but this is rejected as unnecessary.
174. *Op.cit.*, 300.
175. G-K, §36 and Jouon, § 38.
176. Habel, *op.cit.*, 301.



NOTES FOR I. KINGS 17.20,21

1. LXX reads אורי לי יהוה (οὐρανός μου)
2. BH<sup>3</sup> would correct to אל
3. "The treatment is identical with that of Elisha in his use of a child 2 Kgs 4.34f (q.v.)" (Montgomery and Gehmann, *Kings*, ICC (1951) 295f; Cf. also Acts 20.9ff). We are not confronted here with a formal *ritual* activity, but all the same the three times (divine number) indicates we are dealing here with an action which lends itself to magical interpretation. As J. Gray, *I & II Kings*<sup>2</sup> OTL (1970), 382 writes "This is a case of contactual magic."
- 3a. In the case of the healing of Hezekiah the fig plaster is the only medication prescribed in the Old Testament and cannot strictly be called sacramental. However one must ask whether there was any real destruction between that and Elijah's action in the mind of the ancients.
4. יהוה אלהי is used elsewhere at Num 22.18; Deut 4.5; 18.17; 26.14; Josh 14.8,9; 2 Sam 24.24; I Kgs 5.18,19; Zech 11.4; 13.9; 14.5 Dan 9.19; Ezr 7.28; 9.5; I Chr 22.7; 2 Chr 2.3; 16.19 when referring to Yahweh and at I Kgs 3.7; 8.28; Isa 25.1; Jer. 31.18; Jon 2.7; Hab 1.12 and many times in the Psalms when addressing Yahweh.
5. BH<sup>3</sup> wants to amend lines a & b down to האלמנה to read לא יהיה גמול אדם but there are no textual reasons for this and even the LXX obviously read עד (=μαρτυς) for על which militates against the conjecture.

NOTES ON AMOS 7.2/5

6. For the literature on Amos see H.W. Wolff, *Dodekapropheton* 2, BK XIV/2 (1969), 139ff and 339. For an abbreviated list cf his *Amos the Prophet*, (Philadelphia: Fortress, 1973). 90-96. An extended analysis of these prayers are to be found in W. Brueggemann, "Amos' Intercessory Formula", *VT*, 19 (1962) 385-395.
7. So W.R. Harper, *Amos and Hosea*, ICC (1905) 163f.. Cf., Wolff, *Dodekapropheton* 2, 345f, who refers to the mythological texts of the Ancient Near East. Yahweh (=El)dwelt in the cosmic paradise which is the source of all waters on the earth. If his fire devours the great deep then the land portion too must be swallowed up. Wolff speaks of these two visions as *Ereignisvision* i.e. the events which he describes are characteristic of the actual experience Israel has undergone in her environment. He sees behind the outward manifestation to the divine purpose - God's judgment on Israel.. "Die Gegenstände der ersten und zweiten Vision sind zwar deutlich auf die konkreten Existenzgrundlagen Israels bezogen, aber nicht in der alltäglichen Gegenwart vorfindbar und darum nicht von etwas natürlich Geschautes ausgeht," (*italics mine*).

So too Schmidt & Snaith. Cf. J. Myers, *Hosea to Jonah*, LBC (1960) 137 and J.L. Mays, *Amos OTL*, (1969) 128ff. Older scholars argued over whether a real attack of locusts (Harper, Keil), an Assyrian invasion (Henderson), or some partial punishment of the recent past (Wellhausen) was in view.

8. Cf. Gen 15.2,8; Jos 7.7; Jud. 6.22; 2 Sam 7.18-20, 22, 28; Jer. 1.6; 4.10; 14.13; Ezek 4.14; 9.8; 21.8. Some scholars suggest that **יָיָא** here is secondary, e.g. F. Baugärtel, "Zu den Gottesnamen in den Büchern Jeremia und Ezechiel: Verbannung und Heimkehr", *Festschrift W. Rudolph* edit by A. Kuschke (Göttingen: V & R, 1961) 1-29 especially 10f. But cf. Wolff and Mays, *loc.cit.*

9. Brueggemann, *op.cit.*, 391ff argues that the formula suggests Amos as covenant mediator is entering on Israel's behalf a lawsuit against Yahweh. "The form suggests that Israel has been wronged by Yahweh who has failed to keep his covenant commitment." Later he writes "This is a bold intercession for Amos opposes the judgment message..." on the grounds of "the covenant tradition and is made on the basis of clear legal precedents and formal commitments. The *question* approaches an accusation against Yahweh on behalf of Israel:

*mī yaqīm:* Has he abandoned his commitment?  
*kī qātōn hū':* Israel is his responsibility."

The Petitions are, according to Brueggemann, formal covental terms and suggest that Amos is acting in the role of covenant mediator.

10. *Op.cit.*, 339.

11. Cf. Jeremiah who is commanded <sup>not</sup> to pray for the people in order that God's judgment may not be hindered in coming (7.16: 11,14; 14.11).

12. Wolff, *loc.cit.*, cf. Jer. 21.3.

13. May, *op.cit.*, 128.

14. Cf. Wolff, *Amos the Prophet*, 70ff..

- 14a. In view of the unusual rhetorical features being observed in the O.T. prayers could there be any significance in the fact that the prayers begin and end with **נ**! And the syllable count:-  
 5(- 2 =)3(x 2 =)6(- 2 =)4!

15. LXX adds **יָיָא**

- 15a. I find it hard to see any real point in Burney's comment (*Notes on the Hebrew Text of Kings*, 229) " **כִּי לֹא טוֹב לִי** ] Rightly explained by Th(enius):- "As human I must one day die and now it is death that I desire." Better J. Gray, *loc.cit.* who relates the prayer to the theological view of Yahweh as the source of **נַפֶּשׁ**. But neither satisfactorily explain line c.

16. Cf. 2 Kings 2.12; 6.21; 13.14.

NOTES ON GENESIS 19.18-20 (J)

17. Most commentators wish to omit as a gloss but we favour its retention as an *inclusio* highlighting the importance of the Petition of line i.
18. E.g. Skinner, *Genesis*; Driver, *Genesis*; Speiser, *Genesis* and most older German commentators except Gunkel.
19. *Hexateuch Synopse*, 30\*.
20. Gunkel, *op.cit.*, 211f; Simpson, *op.cit.*, 78 and von Rad, *op.cit.* 215.
21. E.g. Rashi and ben Ezra.
22. Calvin, *The Five Books of Moses*, (Grand Rapids: Eerdmann, 1954).
- 22a. *THAT* 1/34ff.
23. Numbers 12.12f. See above pp.
- 23a. Cf. A. Wendel, *op.cit.*, 144-169.

NOTES ON 2 SAMUEL 24.10b.

24. See H.H.Brongers, *Op.cit.*.
25. For the causal use of 'ו see G-K §158b; cf. J.Muilenburg, "The Linguistic and Rhetorical Usages of the Particle 'ו in the Old Testament", *HUCA*, XXXII (1961) 135-160.  
There is the possibility that 'ו is used here as an emphatic particle rather than a causal indicator so that the claim may simply be a parallel to line a and providing a confessional bracket to the Petition. Cf. Dahood, *Psalms III*, 402 and Jouon, *Grammaire*, §165b.
26. W.McKane, *op.cit.*, 302, suggests that two of the alternatives have already befallen Israel: the 3 year famine (11 Sam 21.1) and the 3 month fugitive existence during Absalom's revolt (11 Sam 15.16f). I would ask how far does this reflect an ancient belief in the fullness of God's wrath (3 calamities) which inevitably come upon men in their lifetime and from which they cannot escape. Survival beyond the three tragedies of man (famine, sword and pestilence) would be considered then a sign of God's favour, renewal, revelation and blessing. Only later was it considered to be a *result* of sin and rebellion against God.
27. Cf. *Ibid.*, McKane links the sparing of Jerusalem by the offering on the site of the Temple to the doctrine of the inviolability of Zion which was to loom so large in the theology of Isaiah and Jeremiah. Cf. R.E. Clements, *God and Temple*, 86ff.

28. Smith, *loc.cit.*, regards verse 10 as an insertion following Wellhausen who sees 10b-11a as a gloss. Cf Budde, *op.cit.*, 331 who thinks it difficult to remove them from the *Gadzwischenfall*.
29. Nowack, *op.cit.*, 261, thinks that vs 17 is the work of a Redactor - see exegesis following.
30. Hertzberg, *loc.cit.*, comments "The course of events is reminiscent of the flood narrative in which the new blessing comes as a consequence of punishment and destruction." McKane, *op.cit.*, 302 writes of "the 'quaint' theology of verse 1". Mauchline, *op.cit.*, 327, thinks that verse 1 shows how God "overruled the whole affair for the sake of his chosen city." Caird, *loc.cit.*, warns against regarding it as "primitive absolutism" and defends the doctrine of predestination as a necessary implication of any real faith in God." Keil & Delitzsch, *op.cit.*, 252, argue that this and 16.10ff "show that God only instigates those who have sinned against Him to evil deeds" and....impels sinners to manifest the wickedness of their hearts in deeds..." which is not what the Hebrew Bible says. Kimchi and Rashi both argue in a similar way. The point is we are *not* told what caused Yahweh's anger - only that he was angry *once more* cf. 21.1ff.
31. So Exod. 4.24; Job (N.B.) 16.19; 14.11; Pss. 60: 79: 85: 88: 138: (N.B./ Isa 64.5 "you were angry and we sinned"! Sam 5.22. Cf. too the sequence in the Exodus plague narrative:- Yahweh hardens Pharaoh's heart and then punishes him and Egypt for his obduracy!
32. On the problem of God's anger Cf. Eichrodt, *Theology of O.T.* 114ff., Vriezen, *Outline of O.T. Theology*, 272f., 303-308, who is worth quoting: "The motives of God's wrath are nearly always of a moral and religious nature," and he contrasts "the unmotivated anger of the gods at the Flood in the Gilgamesh epic, Tablet xi, and the unmotivated anger of Chemosh against Moab in the Mesha inscription, line 5; cf. now the new Atrahash text (p303). He goes on: "That Yahweh should do evil (cause misfortunes) (Amos 3.6: Job 2.10: Isa 14.7) and should even instigate evil (1 Sam 26.19: 2 Sam.24.1) is, however, connected not so much with fact that there might be a demonic element that had remained in His nature as with the insuperable difficulty the problem of evil presents to any monotheistic religion. For whenever God is regarded as the only God, from whom all action springs, evil must, in the last resort, also be imputed to Him." Cf. too Kleinecht, "Wrath in Classical Antiquity" and Fichtner, "The Wrath of Men and the Wrath of God in the Old Testament", *TDNT* v/383-404 espec. 397 and 401ff; *EHE*, 1/477ff.. On the religio-phenomenological view of the anger of the gods see G. van der Leeuw, *op.cit.* 31ff. 636; R. Otto, *op.cit.*, 32f, 37f, and especially 114ff where he deals with Luther's view of the irrational in the divine; cf. W. Kristensen, *op.cit.*, 290ff.
33. See on Genesis 20.4f pp176f. Note too how Pharaoh's activities involve the whole nation and not merely himself. (Exod. 7-14)



34. The reference is vague and only picks up the language of verse 10. There can be little doubt that both prayers are intimately related.
35. These verses are somewhat enigmatic. As McKane, *op.cit.*, 302, points out two of these punishments have already been referred to. "The three years famine glance at 11 21.1 and the three months as a fugitive at his experiences during the Absalom revolt (11 15.16f)." It may be that originally the 3 punishments were prophesied early in David's reign and that the narrative has been modified to suit the present context.
36. Smith, *loc.cit.*, following Wellhausen, omits verse 10 and retains verse 17, while Nowack, *loc.cit.*, retains verse 10 and omits verse 17! Modern commentators generally refrain from trying to restore the original narrative - cf. Caird, *op.cit.*, 1171, "There is some indication that this chapter has been worked over to a greater extent than most of the material from the early source, though it is impossible to restore an original text." Budde, *op.cit.*, 326 regarded the whole narrative as one of the most important in the Old Testament since it contains the *hieros logos* of the Jerusalem sanctuary. So too Bentzen, *Introduction*, 1/236;
37. (מִאֲדָה) as a confession: Exod. 9.27(J); 10.16(J); Num 22.34(J); Jos 7:20; Jud 11.27; 1 Sam 15.24,30; 24.12; 26.21; 2 Sam 12.13; 19.21; 24.10,17; 1 Kgs 18.9; 2 Kgs 18.14; Jer 2.35; 37.18; Mic 7.9; Pss 41.5; 51.6; 1 Chron 21.8,17 (parallel 2 Sam 24). העֶבֶר נָא (עוֹן) Pss 119.37,39; 2 Sam 24.10 (parallel 1 Chron 21.8) cf. 2 Sam 12.13; Job 7.2; נִסְכְּלָתִי 2 Sam 24.10 (parallel 1 Chron 21.8) Cf. 1 Sam 13.13; 2 Chron 16.9.
38. The formula אֵל הַיְּהוָה דְּבַר יְהוָה is late and frequently recognizable in the Deuteronomistic passages of the so called 'Deuteronomistic History' (1 Sam 4.1; 2 Sam 7.4; 1 Kgs 6.11; 12.22; 13.20; 16.1,7; (17.2.8; 18.31; 21.17,28;)). It is to be seen especially in Jeremiah (1.4, 11; 2.1,13.8; 16.1; 24.4; 29.30; 32.26; 33.23; 35.12; 32.6;33.1,19; 34.12; 36.27; 42.7; 37.6; 43.8; 46.1; 47.1; 49.34. and Ezekiel(2.3; 3.16; 6.1; 7.1; 11.14; 12.1,17; 21.26; 13.1; 14.2.12; 15.1; 16.1; 17.1 plus 35 times). Cf. also Hos 1.1; Joel 1.1; Jon 1.1; 3.1; Mic 1.1; Aeph 1.1; Hag 1.1,3;2.1,10,20; Zech 1.1,7; 4.8; 6.9; 7.4,8; 8.18; 7.8; 8.1. It is clear that the formula was used by the editors of the prophetic oracles particularly to introduce the collections.
39. Cf. Budde, *op.cit.*, 351, who contrasts in detail the Samuel and Chronicles accounts.

#### NOTES ON 11 SAMUEL 24.17

40. Cf. G-K, 136. The phrase אֵלֶּה הַצֹּאֵן may also mean "but these are the flock!" Cf. Andersen, *The Verbless Clause*, 39ff. Rule 1, Example # 176:w- + [Pr - Nd]. On the use of the article here see G-K § 126 1-m; cf. Jouon, *Grammaire*, § 137i.
41. צֹאֵן is an image of Israel which appears in the historical and prophetic books only in the later literature. Before Jeremiah it occurs as simile of Israel in 1 Kings 22.17 which is a prophetic legend from at least the 8th. century BC (Fohrer, *Introduction*, 235). צֹאֵן is frequent in the Deuteronomistic passages of Jeremiah as well as in Ezekiel and Zechariah. Elsewhere it is found chiefly in the Psalms (44.23; 74.1;

78.52; 79.13; 80.2; 95.7; 100.3; cf. too Ps 23 which give an equivocal answer to the question whether the metaphor was in general use in pre-exilic Israel. We would suggest that it is a cultic term originating in the worship of pre-exilic Judah. It was picked up in the late Monarchy and early Exile by the prophets as an apt and well known description of God's relation with his people.

42. The questions *מה עשיתי* and *מה עשית* are forensic in character in character. They are used either to accuse or to plead innocence, cf. Boecker, *op.cit.*, 26ff.. The present prayer uses this form in the third person plural to protest the innocence of the people.
43. J. Wellhausen, *Der Text der Bücher Samuelis Untersucht*, (1871) as referred to by Budde, *loc. cit.*.
44. Budde, *loc. cit.*.
45. Hertzberg, *loc. cit.*.
46. Nowak, *loc. cit.*.
47. cf. Hertzberg *loc. cit.* In a penetrating analysis of the structure of the material contained in the 'Appendices' to the books of Samuel (chs. 21-24) Hertzberg (pp. 415f) shows that they demonstrate an arrangement which some rhetorical analysts term "introversion" (Cf. Isaac M. Kikawada, "Some Proposals for a Definition of Rhetorical Criticism", which has been earlier referred to p. 73, n. 11.  
 Thus    Episode 1 - 21.1-14    The Famine & Gibeon  
          Episode 2 - 21.15-25    Exploits of David's Mighty Men  
          Episode 3 - 22.1-51    Poem I - David's Thanksgiving  
          Episode 4 - 23.1-7    Poem II - David's Last Words  
          Episode 5 - 23.8-17    David's Mighty Men again  
          Episode 6 - 24.1-25    The Plague & Jerusalem

Or it may be set out in step form -

- |                              |       |           |
|------------------------------|-------|-----------|
| 1. Famine                    | _____ | 6. Plague |
| 2. Heroes                    | _____ | 5. Heroes |
| 3. Thanksgiving-4. Last word |       |           |

This must be regarded as an application of the chiasmic principle which frequently operates when 4+ elements are involved.

48. On the "holocausts" and "peace offerings" in the Old Testament see the relevant sections in G.B. Gray, *Sacrifice in the Old Testament*, cf. also de Vaux, *Studies in Old Testament Sacrifice*, chap II, and the articles by W.P. Paterson in *HDB*, IV/329-348, and by T.H. Gaster in *IDB*, IV/148-158. The various Old Testament "Theologies" and "Religions" also contain sections on sacrifice. The point here is that although all sacrifices to some extent carry an element of propitiation the primary aim of *עולה* and *שלמים* was to dedicate, sanctify and celebrate feelings of gratitude for God's revelation of himself in his acts of kindness, in this case, in stopping the plague at the threshing floor of Araunah where the Angel of Yahweh appeared. Cf. Geo. Widengren, *Religionsphänomenologie*, (Berlin: de Gruyter, 1969), 280-327; van der Leeuw, *op.cit.*, 350-364.



49. See pp 103 ff

50. On the Deuteronomic style see Moshe Weinfeld, *Deuteronomy and the Deuteronomic School*, 10-58. On p. 53 he writes: "The orations as they have come to us in Deuteronomy, are undoubtedly the product of speculative thought and do not derive from cultic reality." This applies also to the prayers of the Deuteronomic redaction: So, M. Noth, *Überlieferungsgeschichtliche Studien*, (Halle: M. Niemeyer, 1943) 1-110. But cf. O. Ploger ("Reden und Gebete im deuteronomistischen und chronistischen Geschichtswerk" *Festschrift für Gunther Dehn*, edit by W. Schneemelcher (Neukirchen: K. R. Moes, 1957), 35-49) who argues that even Solomon's prayer of dedication of the Temple has been preserved in its old customary form because it is framed by "hymn-like narrative" (1 Kgs 8.14ff and 54ff). Again he says "...the fact that a prayer was chosen for a reflection in connection with the consecration of the Temple at the centre, the climax of the whole work, cannot be explained only by the sense of higher value and greater suitability attached to the prayer form as compared to the demon-like speech."

#### NOTES ON 1 SAMUEL 23,10-12.

51. Omit. A scribal error repeating vs. 12a LXX omits part of the line. Syr. omits all but one question (vs12).
52. See Excursus on the Oracle Formulas. pp.227 ff.

#### NOTES FOR 1 SAMUEL 14.41.

53. The bulk of this prayer is reconstructed from LXX following  $BH^3$ .

LXX:  $\tau\epsilon\ \delta\upsilon\kappa\ \delta\pi\epsilon\kappa\rho\acute{\iota}\theta\eta\varsigma\ \tau\tilde{\omega}\lambda\omega\ \sigma\acute{\eta}\mu\epsilon\rho\omicron\nu;\ \epsilon\iota\ \epsilon\nu\ \epsilon\mu\omicron\iota\ \eta\ \iota\omega\alpha\nu\alpha\theta\alpha\nu\ \tau\tilde{\omega}\ \upsilon\iota\tilde{\omega}\ \mu\omicron\iota\ \eta\ \alpha\delta\iota\kappa\iota\alpha\ \kappa\upsilon\rho\iota\epsilon\ \theta\epsilon\omicron\varsigma\ \iota\sigma\tau\alpha\eta\lambda\ \delta\omicron\varsigma\ \delta\eta\lambda\omicron\theta\varsigma\ \kappa\alpha\iota\ \epsilon\alpha\nu\ \tau\alpha\delta\epsilon\ \epsilon\lambda\pi\eta\varsigma,\ \epsilon\nu\ \tau\tilde{\omega}\ \lambda\alpha\omega\ \sigma\omicron\upsilon\ \iota\sigma\tau\alpha\eta\lambda\ \delta\omicron\varsigma\ \delta\eta\ \delta\omicron\sigma\omicron\tau\eta\tau\alpha.$

Cf. Vulgate: *da indicium et deprehensus est Jonathan et Saul populus autem exivit.*

and Peshita:  $\text{הַזֶּה הָאֱלֹהִים יָדָא מֵעַד הַיּוֹם וְעַד הַיּוֹם יִשְׂרָאֵל וְעַד הַיּוֹם יִשְׂרָאֵל}$

54. What these oracular devices were we have no way of telling. Many guesses have been made ranging from dice & coloured stones to sticks. That they were "cast" (hif  $\text{נָפַל}$ ) is learned from vs 42 and by this means one or other of the alternatives was isolated (nif  $\text{נָפַל}$ ). How the casting was accomplished is not explained but we may assume that it was by means of shaking a lot out of a pouch (in the Ephod?). Cf. articles "Oracle" and "Divination" in *ERE*, *RGG*<sup>3</sup>, *HDB*, *IDB*.
55. M in verse 36 reads  $\text{וַיֹּאמֶר הַכֹּהֵן}$ ;  $BH^3$  and Hertzberg, *loc.cit.*, wish to emend it to read  $\text{לִכְהֵן}$  but there is no textual evidence for this and it is unnecessary.
56. Cf. Driver, *op.cit.*, 117, who in his reconstruction omits  $\text{הַעוֹן הַזֶּה}$  in line f as understood.
57. Hertzberg, *op.cit.*, 111, prefers the Massoretic text and translates "Give a right judgment". But as Driver, *loc.cit.*, points out, "all these suggested renderings of  $\text{הַמִּיָּם}$  are without support....  $\text{הַבָּה הַמִּיָּם}$ "

may even mean "give one who is perfect"; but that is not the sense which is here required: .... The cause of the omission in MT lies evidently in the occurrence of the same word *ישראל* before both *למה לא* *הנה המים*."

58. See the Excursus following this chapter which sets out the oracle formulae.
59. The "Yes" answer provided no details of what to do and continual sets of alternatives would have had to be directed to the oracle in order to obtain direction. Such a laborious and tedious procedure became useless when enemy action demanded immediate decision. The detail provided by the prophetic oracle guaranteed that sooner or later it would supplant the priestly mechanical oracle.
60. After David's capture of Jerusalem the answers given to the questions directed to Yahweh suddenly take on a detailed instruction form, e.g., 2 Sam 5.19-25; 7.4-17; 21.1; cf. 12.1-15; 15.13ff.. It would appear that the decisions of state were now based on the word of the prophet and wiseman. On the conflict that grew up between the wisemen and prophets cf. W.McKane, *Prophets and Wise Men*, *SBTh*, 44 (1965).

## NOTES ON EXCURSUS B

1. Cf. G. van der Leeuw, *op.cit.*, §54, 85.2; B. Kristensen, *op.cit.*, 101f and passim; M. Eliade, *op.cit.*, 202; G. Widengren, *Religions-phenomenologie*, 547f; and articles on "Divination" in *ERE* and "Wahrsagung" in *RGG*<sup>3</sup>.
2. "Divination" may be defined as the attempt to learn the course of future events by the manipulation of substances, inspection of natural phenomena or interpretation of psychic phenomena. It thus takes many forms a number of which are mentioned in the O.T.  
*Astrology* (Isa 17.13; Jer 10.2); *Dreams* (Gen 15.1 cf. Zech 10.2; Jer. 23.25-27); *Hepatoscopy* (Ezek 21.21); *Hydromancy* (Gen 44.5,15); *Sacred Lot* ("Urim and Thummin" and "Ephod" see below notes 6 and 7); *Necromancy* (Deut. 18.11; I Sam 28; 2 Kgs 21.6); *Rhabdomancy* (Ezek 21.21)  
 The so called *Teraphim* were also used in divination (I Sam 15.23; Ezek 21.21; Zech 10.2)
3. J. Lindblom, "Lot-casting in the Old Testament". *VT* 12 (1962) 164-178.  
 Cf. M. Gaster, "Divination (Jewish)", *ERE*, IV/806ff;  
 A. Guillaume, *Prophecy and Divination*, (London: 1938);  
 J.R. Harris, *The Legacy of Egypt*<sup>2</sup>, (Oxford: 1971) 317f.  
 I. Mendelsohn, "Divination", *IDB*, I/586ff;  
 A.L. Oppenheim, *Ancient Mesopotamia*, (Chicago: 1964) 206-27;  
 H. Ringgren, *Religions of the Ancient Near East*, (London: 1973) 43, 62, 93-97, 105f; 168. See too the article by K.A. Kitchen, "Magic and Sorcery", *NBD*, 766-771.
4. Lev. 19.26, 31; 20.6; Deut 18.9-14.
5. e.g. Isa 18.19,20.
6. K. Elliger, "Ephod und Choschen", *VT* 8, (1958) 19-35.  
 G. Galling, "Urim und Thummin", *RGG*<sup>3</sup>, VI/1193-94.  
 I. Mendelsohn, "Urim and Thummin", *IDB* 4/739f.
7. K. Elliger, "Ephod", *RGG*<sup>3</sup>, II/521.  
 G. Henton-Davies, "Ephod", *IDB*, 2/118f.  
 H.G. May, "Ephod and Ariel", *AJSL*, 56 (1939), 44-69
8. It is impossible to say *how* the oracle operated in ancient Israel. The literature cited in notes 6 and 7 give a number of possibilities but none can satisfactorily explain how Yahweh did not answer by the mechanical devices (I Sam 14.37 cf. vs 19; and 28.6,15).
9. The dividing line appears to be the capture of Jerusalem. The yes/no specificity of the priestly oracle, in spite of what we say below with respect to its use to express the personal relationship between Yahweh and his devotees, left a lot to be desired. No matter how one looks at it it lacks the direct personal contact with Yahweh that the prophetic oracle supplies. Moreover to obtain a decision could be a laborious and delayed affair whereas a skilled prophet could go into a trance and see God's oracle almost at the drop of a hat. The answer too is quite different. By its very nature the priestly oracle would be 'YES', 'NO' or 'NO ANSWER'. The prophetic oracle on the other hand would

be far more artistic in its answer using vivid images and poetic forms to express the vision. It must be realized also that the prophetic and priestly oracles existed alongside each other before the former became dominant.

10. Cf. A.R. Johnson, *The Cultic Prophet in Ancient Israel*<sup>2</sup> (Cardiff: 1962), W.McKane, *Prophets and Wise Men*, SBT, 44 (1966), 13ff, 94ff.
11. For the false prophets cf. Deut 13; 18; I Kgs. 22; Jer 23.13ff, 16ff. Ezek. 12.21-14.11. For the wisemen McKane, *ibid*, lists the following passages: Isa 5.19-24; 10.13ff; 19.11-13; 29.14-16; 30.1-5; 31.13; Jer. 4.1-7. In these passages the prophets condemn the reliance upon human wisdom and planning over against trust in Yahweh who reveals his purpose through his servants the prophets.
12. BDB, 982a quotes Jastrow, *JBL* 19 (1900) 88ff.. Cf. G. Gerleman "שאל, שאל, fragen, bitten", *THAT* II/ 841-844.
13. "Go ask an oracle of the cattle!"
14. For a detailed analysis see E. Ruprecht, "דרש, דרש, fragen nach", *THAT* I/ 462f..
15. On 'corporate personality' based on Levy-Bruhl (*Primitive Mentality* (ET), (London: 1923)) see J. Wheeler Robinson, "The Hebrew Conception of Corporate Personality", *Werden und Wesen*, edit. by Volz, Stummer and Hempel, BZAW 66 (1936), 49-62. For a recent criticism of the psychological and socio-anthropological theory underlying Robinson's thesis cf. J.W. Rogerson, *JTS*, ~~xxx~~ (1970), 1ff.
16. One would expect to find the interrogative ה before ארדף. A number of mss so read and Driver, *Notes*, 222; so too BH<sup>δ</sup>, ICC, and Wellhausen (according to Smith).
17. How the Covenant Box was used in oracle decision making is difficult to understand. In I Sam 14 LXX reads "ephod" for "ark" possibly for pious reasons. In Judges 20.22 & 26 "before Yahweh" is equivalent to "before the covenant box" (vs 27) and it is probable, therefore, that the box itself was not used but the manipulation took place in front of the box representing Yahweh's presence.
18. "Das priestliche Heilsorakel", *Gesammelte Studien zum Alten Testament*, *ThB* 21 (1964) 217-231.

## Notes on Chapter 8

### Notes on Genesis 30.24.

1. See p.153 chapter 5.
  2. See below pp.268. All prayers which are not strictly petitions but use forms which are petitionary equivalents have been bracketed and dealt with last.
  3. יסוף יהוה לי בן אחר: "May Yahweh increase to me another son."  
This wish prayer is the reason given by J for Rachel to name her son "Joseph". The parallel E account in vs 23 gives a different verbal root for יוסף viz., אסף ("God has removed (אסף) my disgrace") Cf. M. Noth, *Die Israelitischen Personennamen*, BWANT III/10 (Hildesheim: George Olms, 1966) 212n.3. He disagrees with Gray, *Hebrew Proper Names*; 218 who translates "let El increase". He includes in the same category:-
    - יבנה - may Yahweh bestow further progeny.
    - יאוש - may (God) grant (further children)
    - יזרעאל - may God make fruitful
- As the prayer-wish at the birth of Rachel's first son after years of barrenness it is a cry of triumph rather than a lamenting *Petition*. At the birth of her second son she named him "Benoni" - בן אונִי - ("son of my sorrow") which is a lament but not consciously directed to God.
4. An oracular enquiry with possible lamenting overtones but not sufficiently clear to include.
  5. See below pp. 249f.
  6. & 7. The references are given above in chapter 2 notes
  8. The supreme example of this is Numbers 10.35. See below pp. 248
  9. Gunkel makes much of this-*Einleitung*, 23f. cf. H-J Kraus, *Geschichte der historisch kritischen Erforschung des Alten Testaments*<sup>2</sup>, (Neukirchen: Neukirchener, 1969) 356ff.
  10. LXX, Syr and Vul insert לי.
  11. Cf. Skinner, *op.cit.*, 408: "Only later does Jacob discover that his unknown antagonist is God in human form (cf. 18.2; 19.5)."
  12. See under pp. 261ff.
  13. On the meaning of ישראל, which undoubtedly is very ancient, see Noth, *Personennamen*, 28/207ff. He concludes that it means-"May God rule."
  14. On the grammatical forms used for Petitions see over pp.294 ff. & Table 9/12.



15. Contra Skinner, Gunkel, *et. al.*, it is not believed that more than one source can be identified here. That the story has been subject to changes in transmission to accomodate it to later speculation is undoubted (So von Rad, *Genesis*<sup>2</sup>, 314). Its Elohistie affinities arise out of the use of אלהים to the exclusion of Yahweh.
16. Yahweh's 'glory' is shown in the proclamation of the divine name.
17. Cf. T.W. Gaster, *Myths, Legends and Customs*, 205ff for parallels in other religious traditions. More relevant is the ancient Egyptian incantation text of "The Unknown Name of Power", *ANET*<sup>3</sup>, 12ff.
18. So Gen 15.7, 28.13ff; Ex 20.1; cf. *ANET*, 449f.
19. I.e., the E tradition.
20. Neverthelss according to the subsequent narrative Jacob kept all his options open. He made sure that if one of the family groups was attacked the other would have a chance of escaping.
21. BH<sup>3</sup> would omit בוי. This is not necessary cf. vss 13, 14, 15, 18, 21, 24, 28, etc.
22. 20 mss and vs. 37 read 'y.
23. See pp. 252f.

#### Notes on Genesis 15.8

- 23a. *Op.cit.*, 29 .
24. *Genesis*, 280 .
25. *Op.cit.*, 49.
26. See on Genesis 15.2 pp. 189ff above.
27. This negative approach to "testing" God by asking for a sign is not peculiar to Deuteronomy though it receives its full development there. It is to be seen also in Ahaz's refusal to test Yahweh (Isa 7.11). The development of an anti-testing theology, completely at odds with the older orthodoxy of demanding or requesting from Yahweh signs of his presence and power. The movement must have got under way sometime in the 8th century BC and come to full flower in the late 7th century when Deuteronomy was "published". It affected the ancient traditions which were edited to include the bias (e.g. Exod. 17.1-7) but by the time of Deuteronomy the sacredness of the ancient texts was such that they dare not remove any one story (e.g. Jud 6.36-40). See above p. 157ff.

#### Notes on Judges 13.8

28. LXX (Alexandrinus and a few other mss) reads the hiphil of אור for ירה.
29. Cf. on Exod 4.10 above p.90 .



30. J. Gray, *Judges*, 344.
31. J. Martin, *op.cit.*, 158.      32. *Ibid.*
33. Most promises are accompanied by authenticating signs. Indeed all birth-promises and ancient calls to service have signs attached (Gen 15; Ex. 3.11ff; Ju 6.17ff.) (The birth of Samuel is *not* according to promise). For the prophetic calls it would seem that the Word they proclaim is self authenticating.

#### Notes on II Samuel 15.31b

34. Ahithophel was from the town of Giloh in the Judaeen highlands probably south of Hebron. Its exact location is unknown - see Aharoni and Avi-Jonah *The MacMillan Bible Atlas*, (New York, MacMillan, 1968) Map 130 - E. Dalglish, "Ahithophel", *IDB*, I/71 suggests that the reason for Ahithophel's defection was his disgust with David over the Bathsheba incident - Bathsheba being his granddaughter!
35. It is to be noted that the word for "give advice" is the same as "give an oracle" - הבה (16.20 cf. I Sam. 14.41).
36. On נ as an emotive rather than a particle of respect see *Excursus*: "The Particle נ in the Old Testament" at the end of Chapter 4.
37. Mauchline, *op.cit.*, 274, comments "his prayer...shows that David could not accept this news with that equanimity and trust in God which he had shown in sending the ark back to Jerusalem."
38. Of course David not only prayed, he made provision for Hushai's return to Jerusalem to compete with Ahithophel in the giving of advice to Absalom. The fact that Absalom ignored Ahithophel's advice may be evidence of his naivety, inexperience and foolishness but it may also be understood as evidence of the activity of God in response to prayer (cf. 17.14).
- 38a. Such was his fame that by this action not only would Ahithophel proclaim that he believed Hushai's counsel wrong and could only lead to disaster but also the people's resolve to be involved would be weakened and thus the collapse of the revolt made inevitable.

#### Notes on Judges 16.28

39. הפעם is a feminine noun and we should expect הזאת instead of הזה. We therefore omit it as a late insertion. Cf. Gen 18.32; Ex 10.17 and Jud 6.39. BH<sup>5</sup> would change it to יהיה.
40. LXX<sup>A</sup> and *Lat* (Lugdunensis).
41. Following Gray, Martin and Burney together with *NEB*, *JB*, *RV*, *TEV*, *et.al.*, who all agree with LXX<sup>AB</sup>, Vul. and Syr (Hexapla). Kimchi and Rashi follow M and translate, "Let me be revenged a vengeance for one of my two eyes." So too Moore and Nowack, *RV(marg)* & *RSV*.
42. On the concept of revenge in the Old Testament see "נקם, *nqm*, rächen", *THAT*, II/161-106, esp. 105; J. Pedersen, *Israel*, I-II/378-410; R.H. Swartzback, "A biblical Study of the Word 'Vengeance'", *Interpretation*,

VI (1952) 451-457. The text before use is an early recognition that ultimately vengeance comes from Yahweh alone (cf. Dt 32.35).

#### Notes on Numbers 10.35

43. So all commentators of this century, cf., eg., Mc Neile, *Numbers*, 56.
- 43a. The fact that the Box is addressed as Yahweh indicates its age; cf. 1 Sam 4.3-22 where the coming of the Box is greeted as the arrival of Yahweh. Such ideas belong to the unsophisticated and untheological period of Israel's origins. Cf. E. Nielsen, "The History of the Ark", *Suppl. VT* VII (Oxford Congress Volume; Leiden: Brill, 1959) 66ff; F. Stolz, *Jahwes und Israels Kriege*, *AThANT* 60 (Zurich: 1972) who argue that the provenance of the prayer is the Jerusalem cult. But there is no reason why the cult could not have adopted the language of the 'holy war' prayer after the Box was brought to Jerusalem by David.
44. The grammar is of interest. It could be translated either  
     "Arise Yahweh!  
     Then your enemies will be scattered  
     and your haters will flee before you."  
     or   "Arise Yahweh  
     that your enemies be scattered  
     and your haters flee..."  
 There is no difference in form between the subjunctive precativ and indicative. All three meanings are present in the Hebrew. G-K § 109f; Jouon § 116d.

45. See above pp 150ff.

46. Cf. note 44 above.

47. On the desire to know the name of the divine visitor see pp. 229f.

#### Notes on I Kings 18. 36-37

48. Read singular with Qere and Vul. LXX
- 48a. Lines e and f omitted by LXX (Lagardina); I Benzinger, *Könige*, *KHAT* IX, 111, takes this as evidence that vss 36b and 37 are doublets - the second having been added by a later hand.
49. Cf. Keil, *Kings*, 249.
50. *Kings*, OTL, 401.
51. Cf. the Deuteronomic phraseology, Deut. 4.35,39; 7.9, cf. 10.17; Jos 2.11; I Kgs 8.60.
52. Cf. Gray, *op.cit.*, 402, who thinks these last two reasons have as their aim the countering of the false impression of popular tradition that "he himself had special efficacy."
53. Gunkel, *Einleitung*, 218f.
54. See above note 44.

55. Cf. Andersen, *Verbless Sentence*, He gives no exact parallel to this example among his examples from the Pentateuch.
56. On the uniqueness of Yahweh cf. C.J. Labuschagne, *The Incomparability of Yahweh in the Old Testament*, Pretoria Oriental Series V, (Leiden: Brill- 1966).
57. Cf. Montgomery and Gehman, *op.cit.*, 304, they quote Rashi's insight "Thou gavest them place to depart from thee and in thy hand it is to establish their heart towards thee."

#### Notes on Genesis 24.12-14

58. *Qere* & *Sam*.
59. E.G. Procksch and Skinner argue for an E. origin for the doublets. Gunkel sees two hands of J (J<sup>a</sup> and J<sup>b</sup>) in the story. There is absolutely *no* stylistic evidence to justify this division. It is noted that Wellhausen, Dillmann and Driver disregarded the inconsistencies and understood it to be a unity. Cf. however, Eissfeldt, *Hexateuch*. Noth's comment sums up the case for the unity of the pericope: "The small number of minor irregularities in Gen. 24 do not justify a literary-critical division. Vs. 7 and vs. 40b are presumably "pious" divisions in view of the question of doubt in vs. 5 and vs. 39; and vss 25, 30, 61a and 62b are various obvious expansions."
60. Cf. Speiser, *op.cit.*, 181.
61. See above p. 242 and below p. 261.
62. Cf. Herbert, *Genesis*.
63. LXX reads

#### Notes on Genesis 32.10-13.

64. *Genesis*, 358. Cf. too Wellhausen, *Komposition des Hexateuchs*, 44, who divided the chapter between J and E as follows: J - 4-14a, 23ff, and E - 1-3, 14b-22.
65. Skinner, *op.cit.*, 406 and Gunkel, *op.cit.*, 356 cf. Procksch, *op.cit.*, 192 comments "Jakobs Gebet, in der reinsten Sprache von J. abgefasst, ist...eigene Schöpfung von J. anzusehen."
66. G. von Rad, *op.cit.*, 313.
67. This does not exclude the possibility that the prayer may have been expanded by a later hand - but we believe that to be doubtful.
68. This obviously refers to the place name "Mahanaïm" which in vs 3 is

traced to Jacob's vision of angels whom he names "God's camp". But in vs. 8 the name's origin is traced to Jacob's division of his family and chattels into "two companies" (שני מחנות) though the etiological formula "and he called the place Mahanaim" is missing, cf. Skinner *op.cit.*, 406 (following Wellhausen and Gunkel). Gunkel, *loc.cit.*, argues for the secondary nature of the prayer on the basis of line c which assumes a different understanding of the 'two camps' to that given in vss 8f.. But this is to assume a strict logical coherence for ancient epic writing which just does not exist. In any case, having created the two companies, Jacob's reference to them is perfectly natural and with ירא a chiasmic relationship is created with the context which can hardly be fortuitous.

vs 8

וירא יעקב... ויוחץ את העם לשני מחנות

vs. 11 & 12

דעתה הייתי לשני מחנות... כי ירא אנכי

The repetition also of יכח from vs. 9 in vs 12 confirms this.

69. Usually regarded as a mark of J cf. Speiser, *op.cit.*, XLIII ff. and Engnell, *op.cit.*, 177 who argue that יהוה was known in the pre-Mosaic period. See also G. Pettinato, "The Royal Archives of Tell Mardikh-Ebla," *BA* 39 (1976) 44-52 especially 48 and 50.
70. Gen 31.3 שוב אל ארץ אבותיך ולמולדתך ואהיה עמך which is related to the prayer in lines a and b.
71. *Genesis*, 358; cf. *Einleitung*, 265ff; Mowinkel, *Psalms*, II/32ff, and C. Westermann *The Praise of God in the Psalms*, (London: Epworth, 1966) 102ff.
72. Cf. Gunkel, *Einleitung*, 218ff. See below chapter 9 for a list of the Petitionary forms.
73. Hos 10.14 uses the same expression. Gunkel, *Genesis*, 358 calls this "volkstümliche Redensart" (=popular idiom).
74. On this posterity promise cf. C. Westermann, "Arten der Erzählung in der Genesis", *ThB(AT)* 24 (1964) 19ff, 32ff.
- 74a. The degree of lamentation in tone enters here. When I wrote this I had excluded Gen 15.7 and 24.12ff on the grounds of their lack of lamentary tone.
75. *Genesis*, 292.
76. Cf. Eissfeldt, *Hexateuch - Synopse*, 66\*. He places it in his Lay Source (L). Similarly Fohrer, *Introduction*, 161 includes it in his Nomadic Source (N). Noth, *Pentateuchal Traditions*, 29n. 98, prefers J but comments: "the narrative in 32.23-33 substantively is comprised of various motifs but cannot be analysed literarily."
77. This only has real significance if major transitions in the J account are related to prayer. We shall discuss this below.



78. On each of these words see their respective articles in *THAT*:  
 עשה : J. Vollmer, II/359-370; ענד H-P Stähli, II/200-204;  
 אמה : H. Wildberger, I/204-207; חסד H.J. Stoebe, I/600-621;  
 טוב : H.J. Stoebe, I/652-664. Cf. also *TDNT*, III/1005-1028 &  
 VI/458-472; II/261-269; I/232-238, II/479-482 & IX/381-391; I/13-15.

78a. Cf. Exodus 32.11-13 and commentary pp. 96.

79. pp. 229f.

79a. Cf. Huffman, *BASOR* 111 (February 1966) 31-37.

#### Notes on I Samuel 1.11

80. LXX omits. So too Nowack and Smith *contra* Budde et. al..

81. LXX reads עד יום מותו instead of כל ימי חייו. inserts καὶ οἶνον καὶ μεθύσματα οὐ πλεῖται. Wellhausen, *Text der Bücher Samuelis*, 1871, (quoted by Nowack, p.5), recognized that the Septuagintal rendition of the Hebrew is due to a misunderstanding of line g which does not refer to a Nazirite vow but is simply parallel to line f in meaning.

82. Cf. Ackroyd, *op.cit.*, 11. For the vow as part of the Lamentation Song see Gunkel, *Einleitung*, 247ff.

83. On the vow in pre-exilic Israel prayers cf. Wendel, *op.cit.*, 100-122. He quotes Gen 28.20-22, Num 21.2; Jud 11.30-31; I Sam 1.11; 2 Sam 15.8 as the examples preserved in the Old Testament. He refers to an Egyptian vow preserved in the Berlin Museum (Num 23.007) and a "recent" Bedouin vow collected by P. Kahle (*Gebräuche bei den moslem. Heiligtümern in Palästina*, PJB VIII (1913) 154ff).

*Egyptian vow*: "I will dedicate this stele to your name and immortalize this hymn as an inscription if you rescue me the writer, O Necht-Amon".

*Bedouin vow*: "O God  
 heal my child  
 then I will offer you a sheep."

He stylizes the vow in its simplest form as: if you..then I will..

(Num 21.2)

Bedingung      Versprechen  
 (stipulation)      (promise)

All the others are expansions of this form.

84. Hith לָלֶךְ has been the subject of a number of studies. F. Hesse, *Die Fürbitte im Alten Testament*, Erlangen: typewritten dissertation, 1951) 93, concludes that הִתְפַּלֵּל signifies intercession according to its mediatorial aspect. "The meaning is primarily "make intercession" and secondarily "pray". P.A.H. de Boer, *De Voorbede in het Oude Testament* OTS 3 (Leiden: Brill, 1943) 131, 218 argues that הִתְפַּלֵּל is to be translated "to act as redeemer", "to avert God's power" in the first place, and "to ask for oneself redemption/restoration of the possibilities of existence, by breaking God's dangerous intervention," in the second place. H.P. Stähle, " pלל hitp. beten", *ThHAT* II/427-432 follows Hesse. See also D.R. Ap. Thomas, "Notes on some Terms relating to Prayer", VT, 6 (1956) 225-241 espec. 238; S.R. Driver, *op.cit.*, 235f. and E.A. Speiser, "The Stem PLL in Hebrew", *JBL*, 82 (1963) 301-306.

85.  $\text{לַע}$  follows  $\text{לַעֲלֹל}$  in later literature to signify the one for whom prayer is offered (Job 42.8; Neh 1.6; 2 Chr 30.18). Many emend to read  $\text{לֵא}$  (e.g. BH<sup>3</sup>) but as Driver, *loc.cit.*, points out  $\text{לַע}$  &  $\text{לֵא}$  are interchangeably used throughout the Hebrew Bible; cf. 1 Sam 1.13; 2.11; 2 Sam 19.43; 1 Kgs 9.5; 20.43; Isa 22.15.
86. On the word  $\text{נָדַר}$ , cf. C.A.Keller, " $\text{נָדַר}$  *ndr*/geloben", *THAT*, II/39-43, espec. 41f.
87. The festival to which the Elkanah family went year by year to Shiloh is usually interpreted to be the autumn festival of the new year held in September-October. But there appears to be no indication that the worship took place in the context of a national festival of the sort one would expect to have occurred in ancient Israel. Instead it would appear to be a family affair which we would suggest was related either to the date of a personal theophany of Yahweh to Elkanah or to a vow made at some time by Elkanah to make an annual pilgrimage to Shiloh if some favour was bestowed on him.
88. Cf. Jouon, *Grammaire*, §119f and especially Andersen, *Sentence*, 71ff.
89. Lev 27.
90. Cf. Herzberg, *loc.cit.*, Ackroyd, *loc.cit.*.

#### Notes on 2 Samuel 3.39b

91. "Curses", though prayers in wish form and frequent in the Psalm Lamentations, have not been included in this dissertation.
92. None of the commentators consulted recognize this possibility. That David was dependent on Joab's mercenaries to maintain his position is clear. Thus David could not be secure until he got the Israelite levies on his side. With the Israelite C. in C. dead his only support could come from Joab so that to take action against him would risk turning him against him. Nevertheless David had to demonstrate to the Northern tribes that he had nothing to do with Abner's death - indeed that he was in every respect as upset over it as they. He risked Joab's support by cursing him but gained the confidence of Israel. In the end Joab remained loyal.
93. 1 Sam 26.23; Job 15.20, 32; 22.16; Pss 37.19-22, 34, 38; 112.10; Prv 10.27-31; 22.22f; Ezek 18.4, 20.
94. Pi  $\text{שָׁלַם}$  with the meaning "pay back" occurs frequently in legal texts espec. Ex 21-22. Cf. G.Gerleman, " $\text{שָׁלַם}$  *šlm* genug haben", *THAT* II/923ff.

#### Notes on Genesis 31.49, 53

95. *LXX* and some scholars prefer  $\text{הַאֱלֹהִים}$ .
- 95a.  $\text{מִצְפֶּה}$  is a name used for several locations in Canaan and the Transjordan. The place referred to here is "Mizpeh of Gilead" (Jud 10.17; 11.11, 29, 34; Hos 5.1). Its location is uncertain though it is generally agreed that northern Gilead is most likely (but cf. Aharoni and Avi Jonah, *op.cit.*, map 78).
96. The *Sam* reads  $\text{וְהַמִּצְבָּה}$  and *LXX*  $\mu\alpha\sigma\sigma\eta\kappa\alpha$ , whereon Wellhausen, *Hexateuch*<sup>3</sup>, 43 A.1, argues that the original "Mazzebah" was changed to "Mizpah" for pietistic reasons. *Vul* rightly omits vs 49a. But it has to be replaced by  $\text{וַיֵּאמֶר}$



which probably stood there originally.

97. We have omitted with LXX and 2 MSS the obvious marginal gloss אלהי אביהם which comes at the end of the prayer.

98. In view of Jacob's past character this would have been necessary!

#### Notes on Exodus 5.21b

99. Sam יראה

100. Sam בידו and LXX בידיו.

101. Cf, BDB, 83b. But Brockelmann, *Syntax*, §161a, interprets it as an object clause indicator = "you who".

102. For the syntax cf. Brockelmann, *op.cit.* §1061 = "and you have given" (וּתַחַנּוּן)

103. ירא cf. Gen 41.33; 2 Kgs 19.6; 1 Chr. 12.17b; 2 Chr 24.22.  
ישפט cf. Gen 16.5; Jud 11.27; 1 Sam 24.12ff..

104. Probably corresponding to BDB p 7ffb., I עין n.f., 3.c "in view of, opinion of" though they do not make special reference to this occurrence. In fact no commentator that I have consulted (except perhaps Cassuto) comments on this use of עינים = "nostrils". Nor is it referred to in the word books or lexicons. As far as I can determine, after a quick look at Mandelkern, this is the only occasion it is used in this sense.

#### Notes on Genesis 16.5

105. This is a precative verbless clause. Cf. Andersen, *Verbless Clause*, 38 and 99. He gives as examples Lev 20.9, 11, 12, 13, 16, 27 and Gen 16.12; 18.25; 43.23; 49.8; Ex 10.10; 22.2; 32.5; 34.19; Num 15.131 Dt 3.26.

106. LXX ὁ θεός

107. BHS indicates we should follow Sam and emend to וויינין.

108. G. von Rad writes: "מחט denotes the violent breach of just order. The word also becomes the cry of appeal (*Hilfschrei*) which a man whose life is threatened called out for protection from the community, Jer 20.8; Hab 1.2; Job 19.7" (*Old Testament Theology*, I/157, n.34). H.J.Stoebe, *THAT*, I/583-587, translates *Gewalttat*, "act of violence"

109. It occurs primarily in legal contexts. The present context has its parallel in Jud 9.24; Jer 51.35; Mal 2.16 and Ps 7.17 (EVV 16). The Gen 16.5 reference is relatively ancient and is the consequence of Sarai's childlessness.

110. Eg.s: Jer 17.18; 18.21f; Pss 7.8a; 17.2; 35.4ff, 26; 40.15, 16; 71.13; 86.17; 109.29; *et.al.*

111. On Yahweh as שפט see above on Gen 18.23-25, pp.171ff. שפט in this context means to "justify one over against the other" or simply "make a decision in favour of me against you"; cf. Gen 31.53.

112. Yahweh's judgments are revealed in man's existential historical situation. Thus Ammon is defeated (Jud 11f.) and David becomes king instead of Saul (1 Sam 24ff).

### Notes on 2 Kings 5.18

113. BH<sup>3</sup> wishes to omit as dittography the final phrase; cf. Montgomery and Gehman, *op.cit.*, 375 and 379 who conflict in the same commentary!
114. LXX<sup>A,B</sup> and Vul read בַּהֲשַׁחֲחֹתִי, while Syr and Targ read בַּהֲשַׁחֲחֹתִי.
115. Gray, Montgomery, BH<sup>3</sup> and all German commentators omit line e as dittography. But all versions keep it! LXX (*Lagardensia*) adds, "But I shall only worship the Lord my God".
116. Q, a number of Mss, LXX (*Lagard.*) and Targ omit נָל. BH<sup>3</sup> wishes to follow LXX and insert ו before יְשַׁלֵּם.
117. See Gray, *Kings*, for comment on Rimmon ("pomegranate") as a Hebrew pun for "Ramman" the title of the Syrian Baal Hadad.
118. This is particularly true of older scholarship who regarded so-called doublets as signs of secondary sources. Repetition, however, is a feature of ancient narrative style.
119. Montgomery, *Kings*, 377, comments: "re the transfer of the holy soil Thenius notes this as the earliest known example of a widespread custom; he cites the report of Benjamin of Tudela (Wright, *Early Travels in Palestine*, 103) that the Jewish synagogue in Persian Nehardea was composed wholly of earth and stone brought from Jerusalem; the Empress Helena similarly transported the holy soil to Rome."
120. Keil, *Kings*, 321 n.1, notes that most of the earlier theological commentators found in Elisha's words a direct approval of Naaman's action and for that reason found themselves in difficulty in trying to explain it away. Keil himself argues that שָׁלֵם here merely means "peace upon the road without thereby either approving or disapproving the religious conviction which he had expressed." Most moderns accept that Elisha approved Naaman's proposal without any qualms.

### Notes on 1 Samuel 24.13-16

121. On the function of וְהָיָה, cf., G.Ogden, "Time and the verb הָיָה in Old Testament Prose", VT, XXI (1971) 454ff.. Our translation understands it as a *waw* consecutive standing dependent on the preceding construction in verse 13 so that *waw* = "when/if", introducing a protasis. So too TEV.

But we cannot overlook the possibility that וְהָיָה functions here as a simple *waw* + *V<sub>s</sub>* with the meaning:

"But Yahweh is judge and arbitrator between me and you  
so that he will see and dispute...and deliver..."

Such a translation would understand David's conclusion as a cry of triumph in much the same vein as we find in certain lamentation songs (Pss 13.6f; 22.23ff; 27.6ff; etc.). Cf. Mauchline, *Samuel*, 165, who completely misses the formal changes.

122. Cf. Smith, *op.cit.*, 219.

123. *loc.cit.*.

124. McKane, *Proverbs*, OTL (1970) 27f.. It is tempting to include in the proverb verse 14b as BH<sup>3</sup> appears to do. But it is probably better to understand it as an *inclusio* to the proverb. To quote a proverb as a means of strengthening one's argument particularly in legal proceedings is not unknown elsewhere in the Old Testament; Jud 8.2; 9.7-20. Cf. also the use of wise women to argue legal points (2 Sam 14.1-17) and the use of מְשַׁלִּים to bring about conviction of guilt (2 Sam 12.1-6).

125. Cf. 2 Sam 9.8; 16.9; 2 Kgs 8.13 & the formula also used in David's prayer in 2 Sam 7.21: עֲשִׂיתִי אֵת כָּל הַגְּדוּלָּה הַזֹּאת which M misunderstands and points וְכִלְבֵּךְ instead of וְכִלְבֵּךְ; cf. 1 Chr 17.19.

In the Lachish letters the formula used is מִי עֲבֹדֶךָ כָּל־כִּי... (ii/3f.; V/3f.; VI/2 and possibly IX/2f.: S.A.B. Mercer (ed), *Tell el-Amarna Tablets I, Lachish Letters*, (Toronto: University Press, 1939) 37ff., 97, 117.)

126. The only word in question would be רָאָה. The word here is used as equivalent to יָדַע with which it is frequently associated in forensic situations since it is only on the basis of evidence obtained by seeing that a fit judgment can be made, e.g., 1 Sam 12.10; 14.38; 23.22f.; 24.12(!) 25.17; 2 Sam 24.13; 1 Kgs 20.7, 22; 2 Kgs 5.7; Jer 2.19; 5.1.

127. See pp. 61 ff. above.

## Notes for Chapter 9

1. Attempts to speak of distinct lamentation or petitionary prayers have been frustrated by this fact. The overlapping which Table 9/1 amply shows has been insufficiently recognized by scholars.
2. In the case of 1 Kgs 19.10/14 we have a *confessio fidelitatis* introducing the prayer. It is balanced by another a few lines later and together they are to be understood as partaking of the character of a *Lament*. Thus the structure may be regarded as a variation of Group 4 pattern.
3. All except Num 12.13 which may not belong here if 7X is not a *Lament*.
4. The post-exilic Old Testament prayers, those from the Apocrypha and Pseudepigrapha and the New Testament prayers all have *Addresses*. Cf., N.B. Johnson, *Prayer in the Apocrypha and Pseudopigrapha*, JBL Monograph II (1948).
5. Gunkel and Begrich, *Einleitung*, 21.
6. E.g., Pss 10.1; 22.2; 42.2,6,10; 88.15.
7. Cf. ANET, 384f., "Prayer of Lamentation to Ishtar". While the "why" does appear in Mesopotamian prayers it is not as frequent as the "how long" question.
8. *Op.cit.*, 219ff..
9. *Ibidem*.
10. See above Chap. 2, pp.26ff..
11. The exception is num. 3. It is distinctively different in that it is not exactly a *Lament* over any threat or danger but a response to the incredible bravery and loyalty of friends whose action David sees as compromising his religious conviction about drinking blood.
12. No. 18 is the exception since it deals with a man's fear for his future relationship with Yahweh.
13. Apparent exceptions are Ex 4.1; 17.4; 1 Sam 16.2; 1 Kgs 19.10/14. But even in these cases the feared response to others is ultimately due to God's
14. Exceptions are (6) Ex 34.9; 33.18; Jud 6.17f., 36f., 39; 13.8, 17; (7) Gen 15.8; (11) Gen 24.12-14/42-44; (18) 2 Kgs 5.18. All of which relate to the relationship between Yahweh and the one praying (or the one interceded for) and ultimately to the action of Yahweh himself.
15. 1 Sam 23.10-12 relates to the actions of others and hence its dominant thrust is *Petition* rather than *Lament*.
16. Excepting the oracle enquiry (1 Sam 23.10f.), the confession of Balaam (Num 22.34) and Moses (Ex 32.31f.), and Elijah's despairing of life (1 Kgs 19.4)
17. Cf. Note 11, Chap. 3. Petitions do not apparently have the same propensity for such features. Of the 34 Petitions examined 16 or a little less than 50% show some indication of the existence of the rhetorical features detailed below. The *Laments* and *Lament-Petitions* on the other hand are 95%

productive. But this does not mean that the contexts of the Petitions do not exhibit the rhetorically examinable features of Hebrew composition and in most cases they do.

18. I have elsewhere undertaken a rhetorical analysis of Exodus 17.1-7 which I shall be submitting for publication. An outline of it is given here. The point to notice is the interconnection between the verbal signals and how the whole pericope is tied together by the key words in *chiastic-inclusio*? (Only the JE narrative is considered)

ואין מים לשתות העם	8
וירב העם/עם משה	8
ויאמרו	4
תנו לנו מים לשתות	7
ויאמר להם משה	7
מה תריבנו עמדי	7
מה תנסון את יהוה	7
ויצמא שם העם למים	8
וילן העם על משה	8
ויאמר	3
למה זה העליחנו ממצרים	11
להמית אתי ואות בני ואת מקבלי בצמא	17
ויצעק משה אל יהוה לאמר	8 (10)
מה אעשה לעם הזה	8
עד מעט וסקלני	8
ויאמר יהוה אל משה	8
עבר לפני העם	7
וקח אתך מזקני ישראל	12
ומטח אשר הכית בו את היאר קח בידך	12
והלכת	4
הנני עמד לפניך שם על הצור בהורב	15
והכית בצור	6
ויצאו ממנו מים ושתה העם	13
וישש כן משה לעיני זקני ישראל	15
ויקרא שם המקום מסה ומריבה	13
על ריב בני ישראל	7
ועל נסתם את יהוה	7
ויאמר היש יהוה בקרבנו אם אין	10 (12)



Other wilderness wandering narrative pericopes which demonstrate similar rhetorical features are Ex 15.23-25; 16; 17.8ff.; 18.1-12, 13-27; Num 11.4-34; 13.1-14.38; 16.1-35; 17.1-5 (EVV 16.36-40); 20.2-13.

19. By "sonal quantity" is meant a vowel or consonant or syllable. A "verbal quantity" is a word, phrase or clause providing a unit of meaning and corresponds to the *tagmeme* or *syntagmeme* of modern linguistics.
20. Prayers in which no parallels or repetitions are discernable are: Ex 17.4,7; (Num 22.34); (1 Sam 16.1).
21. The prime example of this is Gen 32.11-13 which is however a Petition.
22. For sectional *inclusio* cf. Gen 18.23-25 (lines e-h) and Num 14.13-19 (lines m-t).
23. See pp. 94f.. Line f appears to be an afterthought or perhaps a deliberate way of focussing attention on it by placing it outside the natural boundaries of the prayer.
24. See pp.96ff. Lines h-l seem to be a later addition.
25. The way in which the *chiasmus* works is noteworthy. Lines f and i begin with  $\text{nn}$  and lines g and h end with  $\text{yrnn}$ .
26. Note how the three involuted elements are represented in each of the remaining three major elements of the prayer - assuming lines h-k are a later addition - and thus help tie the whole together.
27. But missing from the last section of the prayer.
28. The concessions to the older orthography are the omission of the furtive pathah and the dual is counted as one syllable. The silent shewa (socalled) is not consistently represented in the MT. It has been counted only where it is clear that the syllable is not closed. All other shewas have been counted as full vowels.
29. The pioneer of this approach to Hebrew poetry has been D.N.Freedman. He describes the system in a number of articles, e.g., "Strophe and Meter in Exodus 15", *A Light unto My Path: Old Testament Studies in Honor of Jacob Myers*, ed. by H.N.Bream, D.Heim and C.A.Moore, (Philadelphia: Temple University, 1974) 163-203. It is used also in Ugaritic and Akkadian studies, e.g., B.Margalit, "Introduction to Ugaritic Prosody", *UF* 7 (1975) 289-313, esp. pp. 300ff. and K.Hecker, *Untersuchungen zur Akkadischen Epic*, AOAT 8 (1974).
30. The bracketed number indicates an understood *Address*.
31. A check on the secular Laments and Lament-Petitions in the Hexateuch yields the following results:

Gen 26.27	6/8/10
27.36	9/10/5/10
46	9/21/5
29.25	6/10/7
31.26-30	4.7.14/18.19/16.7.12.8/6.16/8.11/9
37.8	8/7
10	9/14/9

Gen 47.15	6/8/5
18	8.6.11.2./17/14.17/4.3.4.8
Ex 2.14	13/10.10
5.15	11/10/11/9/6
21	10/21/11
10.7	11.7.11.12
14.5	5/12
11	21/16/20/13/17
17.3	12/17
32.1	16/18/8
Num 11.4-6	8/17.5.7.5.6.5/11.8
.18	8/8
12.2	10/7
11	4/9.5.6/6.10.9
16.12-14	4/18.8.11/17.13.12/4
The <i>inclusio</i> of this speech is particularly striking and it forms a beautiful chiasm with the phrase "land flowing with milk and honey"!	
21.7	3/8/6/11
27.3-5	7.22.13.18/14'
Jos 22.16-20	43/36/38/42/35/37
24	12/14.13/7
Cf. also Jud 11.7	9.9/9.6
12.1	14.12.10
18.24	12.6/4.4/10
1Sam 8.5	7/13/18
9.21	18/18/13
14.45	28/26
15.14	10/12 and many more.

## Notes for Chapter 10

1. *Der traditionsgeschichtliche Hintergrund zur prophetischen Gerichtsrede im Alten Testament*, BZAW 85 (1963) 33-42.
2. *Redeform des Rechtsleben im Alten Testament*, WMANT 14 (1963) pp. 53ff., 97 - 101, 105ff.
3. *Op.cit.*, 35.
4. *Op.cit.*, 21. Cf. G. Mendenhall: "Law and Covenant in Israel and the Ancient Near East", BA 17 (1954) pp 26-46, 49-76. So appealing and persuasive is this thesis that within a decade F.L. Moriarty, S.J.: "Prophet and Covenant", *Gregorianum* 66 (1965), 817-33, could speak of a consensus of scholarly opinion. Nevertheless in the past decade there has been a growing negative response to the Hittite treaty model while the kinship of Deuteronomy to the Assyrian treaties has been almost universally accepted. Cf. D.J. McCarthy: *Treaty and Covenant*, An.Bib 21 (1963) and *Old Testament Covenant*, (Oxford: 1972) 15ff, 24ff., 38ff., and 72f.
5. *Ibid.*, 22.
6. One of the problems of interpreting the Sinai Covenant in Ex. 20 as bearing the vassal treaty form is the apparent absence of explicit cursing and blessing formula, which are present in the Hittite treaties (ANET<sup>3</sup> 205b). Some scholars also argue that there is no historical prologue in Ex. 20. But the Commandments or stipulations themselves contain the historical prologue and cursings and blessing: vss 1 and 5-6 respectively. See also Ex 19.4-6.
7. ANET<sup>3</sup>, 204b, 530b, 535a, 536b.
8. *Op.cit.*, 25-33.
9. *Ibid.*, 23 and note 7 above.
10. Ex 17.1-7 is a representative example. Cf. too Ex. 15.22ff, 16.2ff; Num 11.1ff, 4ff; 14.2ff; 17.6ff; 20.4ff; 21.4ff.
11. Ex 32.1ff.
12. Pss 78.18, 41, 56; 95.9f; 106.14, cf. Dt. 33.8.
13. Deut 6.16; 9.7-24.
14. *Ibid.*, 37ff. von Waldow concludes:
  1. "The covenant people have as much right, therefore, as a vassal who has broken his treaty to dispute with Yahweh - as much right in fact as an earthenware pot has to criticize its maker."
  2. "Such an action would be the same as a testing of God and breach of the covenant."
  3. "There would remain, in this case, no other way for Yahweh who has been so slandered to act but to speak his righteous judgment on the case and to cancel his pledge of שלום."

Why von Waldow introduces ׀17׀ here is not explained. It does not occur in Isa 45.9-13.

15. *Ibid*, 36.

16. *Ibid*, 37. Cf. J. Begrich: "*B<sup>e</sup>rit*: Ein Betrag zur Erfassung einer alttestamentlichen Denkform," ZAW 60 (1944) 1-11, who sees the covenant as always in danger of being transformed into a two sided relationship between two equal parties. My response to this is that there can be a two sided relationship between two unequal parties. In fact I shall argue below that the so called unilateral treaty in which the inferior party is presumed to have only obligations and no rights is not to be found in the ancient world of the 2nd Mill. B.C.

17. *Ibid*, 37:

"The other characteristic of the Sinai Covenant consists in the fact that the divinity, appealed to as guarantor, protector and judge of the treaty becomes himself the maker of the Covenant and a partner in it. If, through a misconception of the structure of the Covenant relationship with Yahweh, Israel now appears as accuser then the accused would become at the same time the judge, who must himself pronounce the verdict..Thus a legal action by Israel against Yahweh was considered to be not only a violation of the existing covenant relationship but also inevitable judicial suicide."

In other words von Waldow is claiming that Israel had no options open to her but those of obedience, loyalty and love. No matter what the situation Israel happened to be in she was expected to remain confidently expectant of her Suzerain's succour.

18. E. Wurthwein, "Der Ursprung der prophetischen Gerichtsrede", ZThK 49 (1952) 1-15.

19. von Waldow, *op.cit.*, 41f. Julien Harvey, S.J., "Le 'rib-Pattern', requisitoire prophetique sur la rupture de l'alliance", *Biblica* 43 (1962), 172-96 and *Le Plaidoyer prophetique contra Israel apres la Rupture de l'Alliance*, *Studia* 22 (1967), arrives at similar conclusions though he gives greater place to the cult than von Waldow does. Harvey's main contributions are: giving examples of letters accusing vassals of infidelity as parallels to the prophetic *RIB* and the fact that while prophets may have used legal forms in declaring God's condemnation of Israel's sin yet frequently it does not issue in judgment but in warning and admonition.

20. *ANET*, 530a. A similar clause appears in the treaty between Mursilis and Duppi-Tessab, *ANET*, 204 (§12).

21. *ANET*, 204b (§14).

22. M. Liverani, "Contrasti e confluenze di concezioni politiche nell'eta di el-Amarna", *RA* 61 (1967) 1-18.

23. J.A. Knudtzon: *Die el Amarna Tafeln*, (Leipzig: 1908-15) *Letter*, 114:24ff.

24. *Ibid*, ¶108: 45. cf. 74:48; 125; 137:5-14; 386:50 (!).
25. *Ibid*, ¶.254: 16ff. Translation by A.L. Oppenheim, *Letters from Mesopotamia*, Chicago: Uni. of Chicago, 1967) 125.
26. Oppenheim, *Letters*, 131. cf. Knudtzon, *op.cit.*, ¶270: 23ff; 280:36ff; 286:34f (!).
27. ARM II/69.7f; 115:9-11.
28. ARM, II/112.5f.
29. Oppenheim, *op.cit.*, 117.
- 29a. See **Note 31** for an analysis of *RIB* language. Cf. Appendix B.
30. L. Watermann: *Royal Correspondence of the Assyrian Empire*, Ann Arbor: Uni. of Michigan (1930-36) ¶382:4-10; cf. 542:6-8, 25; 740; 839:7f; and ARM II/62:7f.
31. For the forms of *RIB* speech see Boecker, *op.cit.*, *passim*. However I prefer my own analysis. Of the 62 occurrences of רִיב as a verb 14 have examples of the disputing kind of speech. There are only two examples from the 62 occurrences of the substantives מריבה, רִיב and רִיב. These speeches have the following rhetorical functions and grammatical forms:
  - I.A. ACCUSATIONS. Most *RIB* speeches are accusations. They may be shaped in three ways:
    1. *Statements*: Jud. 6.30; 11.13; Isa 3.14; Hos 4.1f-6; Neh 5.7.
    2. *Rhetorical Questions*: Jud 8.1; Num 20.4; Isa 3.15; Mi 6.10f; Neh 13.11,17.
    3. *Rhetorical Questions followed by statement*: Jer 2.11-13; 12.16-2 ; Neh 13.18.
  - B. CLAIMS. Two disputing speeches simply state one's right in the case. It may be said simply on its own or in conjunction with other forms: Gen 26.20; el.38ff.
  - C. DEMANDS. If the aggrieved party believes he is deprived of something he may demand it:
    1. *Precative*: Ex. 17.2a (cf. Num 11.14); Jud 6.30; 11.13.
    2. *Rhetorical Question*: Ex 17.7b (cf. 2 Kgs 2.14).
    3. *Rhetorical Question followed by Precative*: Gen 31.36f.
  - D. WISHES. Occasionally the *RIB* address will begin with a wish. Num 20.3 (cf. Jos 7.7).
  - E. COMPLAINING QUESTIONS. A *RIB* may be a general complaint over the situation using rhetorical questions which nevertheless imply accusations of the accused: Jer 12.4; Neh 13.26f.
  - F. JUDGMENT PROPOSAL. A *RIB* may be expressed as a proposal for judgement or sentence: Jud 6.30; Hos 4.6b; Neh 13.26f.

The above speeches are the primary speeches of a *RIB*. Part of any dispute or quarrel is the response of defence. Some of the following forms are used in prayers to God *also*.



- II. A. COUNTER ACCUSATIONS. Only one example is available - *rhetorical questions followed by a statement*: Jud 11.23b-26, 27a<sup>8</sup>.
- B. CONFESSIONS OF INNOCENCE. The defendant claims he is innocent of the charge. *A statement and a rhetorical question followed by a statement*: Jud 11.15, 27a<sup>8</sup>, I Sam 24.11b
- C. EVIDENCE. The defendant seeks to justify his behaviour or attitude. It usually takes the form of a *statement* which may in the case of international correspondence be quoted *in extenso*: Gen 31.43a; Jud 11.15-23a, 24; Jud 21.22; I Sam 24.11-12a.
- D. FLATTERY OF OPPONENT/SELF DEPRECATATION. The accused may decline to argue by flattering his opponent and by self effacement: Jud 8.2.
- E. DEMANDS. The *imperative* may be used following a *rhetorical question*: Gen 13.9.
- F. APPEALS. *Precatives and wishes* are used to appeal to the offended party (Jud 21.22) or to Yahweh (Jud 11.27b; I Sam 24.12, 15) to enter the *RIB* on the side of the innocent.
- G. EXHORTATIONS. *Cohortatives*: Gen 13.8; 31.44.
- H. TAUNTS. *Rhetorical question followed by a statement*: Jud 6.31; I Sam 24.15.
- I. LAMENTS. *Rhetorical questions*: Gen 31.43b.

The range of *RIB* language in the Old Testament is undoubtedly extremely broad. That the majority of lamentation prayers of TYPES I and III fall into this kind of speech is undoubted. The forms to which the complaints of God correspond are:

- A. 1. Gen 4.13; 15.3; Ex 5.23; 33.12.  
2. Gen 15.2; 18.23b; 20.4b; Ex 5.22; 32.11; Num 11.11; 21.5; Jos 7.7; Jud 6.13 I Kgs 17.19.
- C. 1. Num 12.13; 2 Sam 24.17; I Kgs 17.21, 19.4b.  
2. Ex 17.7; 2 Kgs 2.14.
- D. Jos 7.7.
- E. Num 11.21-22; Jud 21.3; I Sam 16.2; 2 Sam 24.17.

32. With respect to Jer 12.1 I would translate:

"Though you are innocent, Yahweh,  
nevertheless I am going to charge you!" (לֹא אֶפְסֹחַ לְיָ אֱלֹהִים: "defend"!)

which is quite an extraordinary statement and requires a thoroughgoing exegesis I have no time for here. Coats, *Rebellion in the Wilderness* (1968), 74f; argues that the preposition אֶל with רִיב softens the force of the statement as compared with עִם or אִתָּא after the verb (Isa 45.9; Num 20.3; Ex 17.2) But this flies in the face of the evidence. Where the רִיב + אֶל examples (Ju 21.22; Jer 2.29, 12.1; Job 33.13) quote the content of the *RIB* we find no real difference with the other usages. The accusations are just as strong.

33. Cf. 9.3 אִם יִחַפֵּץ לְרִיב עִמּוֹ לֹא יַעֲנֶנּוּ אַחַת מִנִּי אֱלֹהִים

The problem is the subject of the verbs. The translation may run either

If one desires to dispute with God  
he does not answer him one question in a thousand!

or

If God desires to dispute with someone  
he cannot answer him one question in a thousand!

Perhaps the ambiguity is deliberate. Either way man is the loser. God does

not answer nor can man answer back.

34. F.I.Andersen, *Job*, TOTC (1976) 293f.. See Job 42.10; cf. Ex 22.4, 7, 9; Lev 22.3, 6, 8. Cf. J.L.Crenshaw, *CBQ*, 39 (1977) 254.
35. While this prayer begins as an individual complaint it becomes in the second part a national lamentation over the situation confronting Judah as a result of the Babylonian invasion. For an outline of the problems of the unity of chaps. 1 and 2 cf. the Introductions by Kaiser and Fohrer whose bibliographies are also helpful.
36. I follow J.Begrich, "Das priest<sup>er</sup>liche Heilsorakel", ZAW 52 (1934) 81-92, who argues that the change in tone in the Psalms of Lamentation is due to the intervention of the priestly oracle of salvation which began with the words אָל ה' יָרָא. The exclamation in Ps 22.22b, אָנֹכִי עֲנִיתִי "You have answered me!", should not be emended as most modern versions do (RSV, NEB, TEV, AB, JB, et.al, ). אָנֹכִי עֲנִיתִי does double duty for both stichoi of the verse. אָנֹכִי עֲנִיתִי is a cry of triumph and it stands at the exact spot where is a dramatic and startling change in tone. See also Lam 3.57. Cf. Wevers, "A Study in the Form Criticism of the Individual Complaint Psalms", VT 6 (1956) 80-96.
37. The number of times (הַזֶּה) הָעַם or עַמּוֹ is striking. It is used in 11 prayers more than 30 times. This is threetimes its nearest rival.
- 37a. There is a vast literature on the image of Yahweh as King. For a comprehensive bibliography see W.Schmidt, *Königtum Gottes in Ugarit und Israel*, BZAW 80, 1961.  
Another comparable image is that of Yahweh as military leader and Israel as his army. Though strictly speaking it is not Israel that fights but Yahweh for Israel (Ex 15.1ff; Num 10.35; Jos 5.13ff; 2 Sam 22 || Ps 18.).
- 37b. Cf. Job 31.13, which clearly shows that a slave could legally dispute with his master!
38. Cf. L.Köhler, *Old Testament Theology*, 66-69, who regards the covenant as a legal transaction and relationship which is essentially bilateral with both parties having rights and obligations through the initiative for the relationship coming from Yahweh.
39. Cf. F.C.Fensham, "Father and Son Terminology for Treaty and Covenant", W.F.Albright *Festschrift*, ed. by Goedicke, (1971) 121-136.